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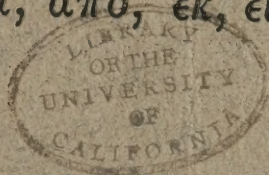


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University of Chicago

# Studies In Greek Prepositional Phrases

διά, ἀπό, ἐκ, εἰς, ἐν.



A DISSERTATION

SUBMITTED TO THE FACULTY OF THE GRADUATE SCHOOL OF ARTS AND  
LITERATURE IN CANDIDACY FOR THE DEGREE OF

DOCTOR OF PHILOSOPHY

(DEPARTMENT OF GREEK)

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BY

EMILY HELEN DUTTON

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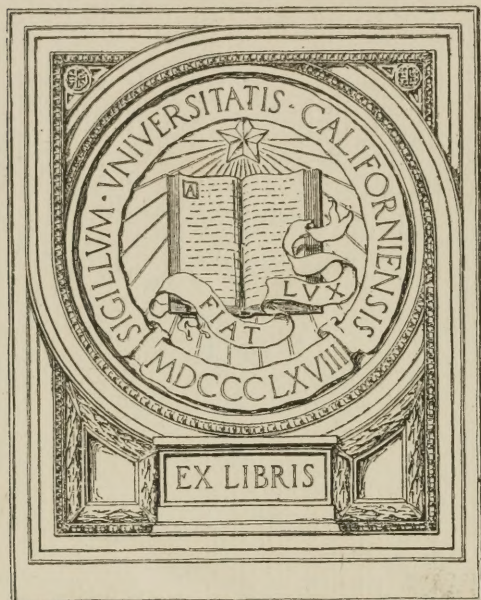
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## PREFACE

I wish to take this opportunity gratefully to acknowledge my indebtedness to the members of the classical department of The Uni-

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## ERRATA

*Corrections  
made  
J.T.A.*

- ✓ P. 6, note 17, read *eis* for *ōis*
- ✓ P. 6, note 18, read *ὄντων* for *εντων*
- ✓ P. 37, l. 12, read *αἰῶνος* for *αἰῶνος*
- ✓ P. 92, note 17, read *Ar. de* for *Arde*
- ✓ P. 105, l. 28, read *eis* for *eis*
- ✓ P. 150, l. 12, read *ἐν* for *ἐν*
- ✓ P. 155, l. 29, read *eis* for *eis*
- ✓ P. 156, l. 10, read *κατά* for *κατά*
- ✓ P. 161, l. 33, read *τῶν* for *τῶι*
- ✓ P. 202, l. 14, read *πίνειν* for *πίνιν*

he

N.—Nauck, *Tragicorum Graec. Fragmenta*.

RP—Ritter-Preller, *Historiae Philosophiae Graecae*, 8th ed. Goethae, 1898.





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## PREFACE

I wish to take this opportunity gratefully to acknowledge my indebtedness to the members of the classical department of The University of Chicago with whom I have studied,—to Professors Abbott and Capps now of Princeton University, to Professors Hale, Buck, Merrill, and Tarbell, and especially to Professor Paul Shorey, at whose suggestion and under whose general direction this dissertation has been prepared.

The abbreviations used will ordinarily be understood from the context. The following are noted for convenience:

Anth. Lyr.—*Anthologia Lyrica*, ed. Bergk-Hiller, 1877.

B. L.—Butcher and Lang, translation of the *Odyssey*.

Diels<sup>2</sup>—*Vorsokratiker*, 2te Aufl.

GMT.—Goodwin, *Syntax of Moods and Tenses of the Greek Verb*.

K—Kock, *Com. Att. Frag.* Leipzig, 1880-1888.

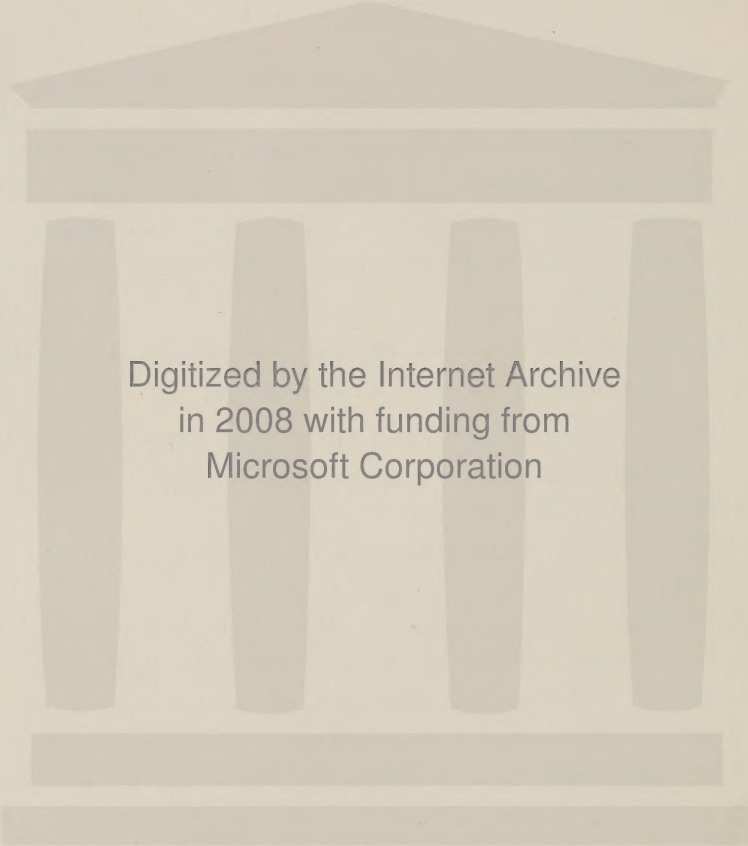
K. G.—Kühner-Gerth, *Gramm. d. griech. Sprache*, 1898.

L. L. M.—Lang, Leaf and Myers, translation of the *Iliad*.

L. and S.—Liddell and Scott, *Greek-English Lexicon*.

N.—Nauck, *Tragicorum Graec. Fragmenta*.

RP—Ritter-Preller, *Historiae Philosophiae Graecae*, 8th ed. Goethae, 1898.



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# STUDIES IN GREEK PREPOSITIONAL PHRASES

## INTRODUCTION

διὰ, ἀπό, εἰς, ἐκ, ἐν.

On the grammatical and etymological side prepositions have been fully discussed in the grammars, particularly those of Brugmann and of Kühner-Gerth. The use of prepositions by individual Greek authors has been the subject of numerous dissertations and articles (see accompanying bibliography), many of which are largely devoted to enumeration and statistical tables of the occurrence of certain prepositions in a given author. But there has not heretofore been made such a study of prepositional phrases as we propose, the main purpose of which is the consideration of Greek usage from the point of view of idiom. Several of the treatises referred to above include for one author, or a group of authors, a few of the uses here dealt with, so notably Lutz on the Attic orators; adverbial uses particularly are cited by Lina (for Plato), Helbing (Herodotus), Golisch (Thucydides), Sobolewski (Aristophanes). The idiomatic side is considered briefly in the introduction of textbooks of Greek composition where short lists of prepositional phrases are sometimes given. But none of these, nor even Auden's *Phrase Book*, cite the passages from which the phrases are drawn, and ἀπαξ λεγόμενα are not designated, but are given equal authority with frequently used expressions; they furnish, therefore, no basis for the study of any particular phrase, while all such lists are limited to the immediate purposes of the textbook. The best work on Greek idiom is still the old book of Viger, (1627) (ed. Hermann 1834), whose chapter on the prepositions most nearly approaches the attitude of this collection, which has been independently made and which, we trust, may, from its greater fullness, have added value in the field it covers.

The notes of certain editors are rich and suggestive in quotation and comparison of groups of related phrases and in the application of them to the interpretation of their author. This is true always of Jebb, so, too, of Starkie in his first edition of the *Wasps* (Macmillan 1897). All editions of Blaydes abound in such citations, but they are not always used to so good advantage as by Jebb and the comparisons are sometimes extended so far as to lose their aptness. It has been thought that such lists as are here given would furnish a convenient source of reference in the interpretation of authors that have not been edited by a Jebb or a

Blaydes. On the other hand, they may give help in Greek composition as being more complete not only than the phrase books, but in some cases than even any of the lexicons.

The field chosen for these studies is the period of classical Greek literature from Homer to the time of Aristotle. In order not to extend the limits of this paper unduly by dealing with the large class of technical phrases found in his works, Aristotle has not been included except for occasional passages that seemed interesting by way of comparison. Later literature has sometimes been drawn upon in the same way.

Similar collections have been made for all the prepositions throughout this period, and it is hoped that the rest may be published at a later date. In dealing with such a mass of material as has been collected, it is inevitable that there should be mistakes and omissions despite painstaking endeavor. There is room, moreover, for difference of opinion in regard to the inclusion of certain phrases, but in questionable cases the intention has been to err on the side of fullness rather than otherwise, although the limits of such a paper as this preclude the claim of a thoroughly exhaustive treatment of the subject.

*διά* was selected first for discussion for the sake of considering in a preposition which governs more than one case, the historical relation of different cases.<sup>1</sup> *ἀπό* and *ἐκ* were taken in connection with each other because of their close kinship in meaning. *εἰς* and *ἐν* belong together, since they are really one preposition which appears in Attic in two forms.

A prepositional phrase, like an idiom, is not easy to define, but every one understands what an idiom is, and although no attempt will be made at a formal definition of the term prepositional phrase, yet the meaning here given it will be sufficiently clear from a statement of the criteria that have been employed in its use: an idiomatic,<sup>2</sup> proverbial,<sup>3</sup> or fami-

<sup>1</sup>*διά* in Attic prose and later Greek shows almost a reversal of the Homeric usage. Whereas in Homer *διά* c. acc. is frequent, later, owing to the disappearance with that case of the spatial and temporal uses, *διά* c. acc. becomes mainly restricted to the causal force, while the genitive is much more frequent and is used in nearly all idiomatic expressions.

<sup>2</sup>E. g., *δί' οὐδενός ποιεῖν* 'to make of no account' Soph. O. C. 584; *διά γλώσσης* (*ἀεὶ*) *ἔχειν τι* Eur. Andr. 95, parallel with *ἀνὰ στόμα*, cf. *διά στόμα* Ar. Lys. 855, *διά στόματος* Xen. Cyr. 1. 4. 25; *ἀπὸ στόματος εἰπεῖν*, 'to speak from memory' Xen. Mem. 3. 6. 9; *ἀπ' οὐρατος ὤδε γένοιτο* Il. 18. 272 'heaven forfend,' *ἀπὸ θυμοῦ* . . . ἔσσει Il. 1. 562 'you will be alienated from my heart,' *ἐκ θυμοῦ* 'from the heart' 'sincerely,' Lat. *ex animo*, Il. 9. 343, Aesch. Ag. 48, so *ἐκ φρενός*, Aesch. Sept. 873, etc., cf. *τάπιδ καρδίας* Eur. I. A. 475 (v. *ἐκ, ἀπό*, pp. 54, 38); *ἐκ ποδός* 'out of the way' Pind. Nem. 7. 67; *ἐν ποσὶ* 'before our feet,' i. e., 'close at hand.' Pind. Py. VIII, 32; Soph. Ant. 1327, etc.; *ἐς δίσκουρα λέλειπτο*, Hom. Il. 23, 523 'he was a whole disk-

liar tone,<sup>4</sup> metaphorical uses often repeated until the figurative meaning becomes associated with the phrase,<sup>5</sup> technical association,<sup>6</sup> frequent

cast behind,' *ἐς χεῖρας ἐλθεῖν*, etc., 'to engage in hand to hand conflict,' Aesch. Sept. 680, cf. *ἐν* Thuc. 4. 43. 2., etc., cf. extension by Eur. Her. 429, *εἰς χεῖρα γῆ συνῆλθαι* 'they came close to land.' *πρᾶγμα* *ἐς χεῖρας λαβόντα* of taking a matter in hand, undertaking it, Eur. Hec. 1242 cf. *διὰ χειρὸς ἔχειν* Thuc. 2, 13, *ἐν χειρὶ* (Plat. Theaet. 172 E), *χεροῖν* (Soph. Ant. 1345), *χεροῖ ἔχειν* Hdt. 1. 35. 7. 5. (sing., dual and plural used with no apparent difference in meaning, cf. other phrases w. *χείρ* v. *infra*); *εἰς ὥρας* Od. 9. 135, 'every season as it comes around,' i. e., 'at the appointed time', cf. h. Hom. XXVI. 12, but *ἐς τὰς ὥρας* 'for all time to come,' 'hereafter,' Ar. Ran. 380, etc., *ἐν ὥρῃ* Od. 17. 176 'at the proper time,' Hdt. 1. 31. 'in due time,' 'in good season,' etc.; *ἐν παντὶ ἦσαν μὴ* Xen. Hell. 5. 4. 29, 'they were in extreme fear lest,' imprecations—*ἐς κόρακας*, Ar. *σαερε*, *ἐς φθόρον*, Aesch. Sept. 252, *ἐς μακαρίαν*, Ar. Eq. 1151, *ἐς ὀλβίαν* Com. Fr. adesp. 1092, *εἰς τύχον* (Menand.) *ἐς κεφαλὴν σοί* Ar. Pax 1063, cf. *ἐν κοράκεσσι καὶ ἐν φθόρῳ* Theogn. 833, etc., etc.

<sup>3</sup>E. g., *διὰ πυρὸς ἵεναι* Xen. Symp. 4. 16 (cf. Eng. 'to go through fire and water'); *σῶσαι ἡμᾶς . . . ἐκ τρικυμίας τοῦ λόγου* Plat. Euthyd. 293 A; *ὄρκους ἐγὼ γυναικὸς εἰς ὕδωρ γράφω* Soph. Fr. 742; *εἰς φρέατά τε καὶ πᾶσαν ἀπορίαν ἐμπίπτων* Plat. Theaet. 174 c, cf. *ἐν φρέατι* ib. 165 c (so *ἐπὶ*); *στῆναι ἐν τριόδῳ* of a person in doubt, Theogn. 911, Plat. Legg. 799 c; *ἐν τῷ Καρὶ κινδυνεύειν* Eur. Cycl. 654, Plat., etc. It may be questioned whether proverbial phrases are really prepositional phrases, but they are of such closely allied interest as to warrant the inclusion here of those observed in the literature studied.

<sup>4</sup>E. g. *διὰ Σκαιῶν* Il. 3. 263; *ἐν ἀγκάλαις* (v. sub, *ἐν*, so *εἰς*, *ἐπὶ*), *ἀπ' ὀφθαλμῶν* Il. 23. 53 'away from their sight,' after Hom. in various uses, cf. *ἀπ' ὀμματος, ὀμμάτων ἐξ ὀφθαλμῶν*, *εἰς ὄψιν*, *εἰς πρόσωπον*, *εἰς ὄμμα*, *ὄμματα*, *ἐν ὀφθαλμοῖς ἐν ὀμμασι*, etc. Most of these and many similar expressions vary from a merely familiar or from a plastic and picturesque use to clear idioms. This is not a separate category, but idiomatic usages constantly start either in familiar or metaphorical expressions.

<sup>5</sup>In Hom. *ἀφ' ἵππων*, *ἵππων* always of fighting from the chariot, so *ἐξ ἵππων* Il. 5. 163, *καθ' ἵππων* Il. 5. 111; 6. 232; *οὐκ ἀπὸ σκοποῦ . . . μυθεῖται*, Od. 11. 344 'not away from the mark,' so Xen. Symp. 2. 10, Plat. Theaet. 179 c (*εἰρηκεν*), etc. *χερὸς ἐκ δοριπάλτου* 'on the right hand' Aesch. Ag. 116, so *εἰς ὄδον* 'to the right' Xen. Hell. 6. 5. 18, so with other preps. opp. *ἐπ'*, *παρ' ἀσπίδα*, *παρ' ἀσπίδος* (Aesch. Sept. 624); also *ἦξαν εἰς ὄδον*, 'rushed to arms,' so *εἰς ἀσπίδ' ἦξειν* Eur. Phoen. 1326, *ἐν ἀσπίσιν* 'in battle' Eur. Suppl. 572; *ἐν ὄρφνῃ* 'in darkness'='at night' Pind. Ol. I. 73 *et saepe*, so *δι' ὄρφνας* Eur. Suppl. 994, but *ἐς ὄρφναν* Eur. H. F. 352 of the nether world; *ἐν εὐφρόνῃ* 'in the kindly time' for 'at night'; v. sub. *ἐν*, history of phrases *ἐν σπαργάνοις*, *ἐν γάλαξιν*, p. 172, ftn. 134, original meaning entirely lost sight of in later use, so in late uses of *ἐν χρῶ*, p. 163, ftn., etc., etc.

<sup>6</sup>E. g., *ἀπὸ νύσσης* 'from the start' (of the foot-race) Il. 23. 758, *ἐν νύσση* 'at the turning post' (of the chariot race) Il. 23. 338, 344; military terms: *οἱ ἀπ' οὐράς* 'those from the rear' Xen. Hell. 6. 5. 18; *ἐκ τῶν ὀπλων* 'from the camp' Thuc. 1. 111; *παραγγέλλει εἰς τὰ ὅπλα* 'to arms,' Xen. An. 1. 5. 13; *ἐν ὅπλοις εἶναι* 'to be

repetition until the expression becomes or approaches a tag,<sup>7</sup> phrases used adverbially, often directly equivalent to an existing adverb; here the force of the preposition frequently fades until it serves merely as an instrument to turn the noun or adjective into an adverb.<sup>8</sup> The omission

under arms' Eur. Bacch. 303 *et saepe*; ἐνὶ σταδίῃ 'in close combat' Il. 7. 241, ἐν τελέεσσι 'in squadrons' Il. 11. 730, etc.; ἐν πλαισίῳ τέταχθαι Thuc. 7. 78, cf. 6. 67., etc., ἐν μετώπῳ 'in line' often in Xen., etc.; legal: δίκας ἀπὸ ξυμβόλων ὑμῖν δικαζομένους Antiphon 138. 78; ἐκ παρακλήσεως Dem. 275. 143; εἰς ἀνάκρισιν Aesch. Eum. 365, Isae. VI, 13, etc., οἱ ἐν αἰτίᾳ Dem. 631. 36; also from the courts in the orators, ἐν τῷ ἐμῷ ἔδατι, 'in the time allotted to my speech,' Dem. 274. 139; political, οἱ ἐν τέλει of the magistrates Soph. Ai. 1352, similarly οἱ ἐν ἀρχαῖς, οἱ ἐν δυνάμει, ἐν τιμαῖς, οἱ ἐν τοῖς πράγμασιν of the public men; ἐς ὀλίγους μᾶλλον κατέστησαν 'set up a more oligarchical government' Thuc. 5. 81. 2, etc.—from various fields.

<sup>7</sup>In Homer particularly, large numbers of these have been collected, *v. infra*; in later literature cf. especially local designations omitting the article with familiar words, οἶκος with all preps., so δόμος, ἀγορά, etc., etc.

<sup>8</sup>E. g., ἀπὸ σπουδῆς, 'in earnest' Il. 7. 359; 12. 233; but Attic διὰ σπουδῆς 'hastily,' Eur. Bacch. 212, Thuc. 6. 69. 1, Xen. Hell. 6. 2. 28; ἐξ ἀγχιμόλοιο 'from near at hand' Il. 24. 352; ἐξ αὐτοσχεδῆς 'off-hand,' h. Merc. 55,—these three are not found afterwards. ἐς θυμοῦ *v. supra*. n. 2; ἐς τέλος 'at last' 'finally' h. Merc. 462, Hes. Op. 218, 294, 664 often later, so ἐς τελευτήν 'at the end,' 'at last' h. Hom. VII. 29, Hes. Op. 333, Theogn. 201, Pind., Soph.; ἐν μείρῃ 'rightly' 'duly,' 'fitly,' Il. 19. 186, Od. 22. 54, cf. Plat. Legg. 775 C, cf. the Homeric κατὰ μοῖραν constantly repeated; ἐν ἡσυχίᾳ=ἡσυχῶς h. Merc. 356, cf. Hdt. 5. 92, etc. ἐς αὔριον 'to-morrow,' Il. 8. 538, Od. 7. 318, but also 'until to-morrow' Od. 11. 351; ἐς ὕστερον 'thereafter,' Od. 12. 126 the preposition has little force, cf. Hes. Op. 351, Hdt. 5. 41. 74, etc.; ἐς ὁπίσσω 'in 'time to come', Od. 18. 122; 20. 199, cf. ἐς τὸ ὁπίσσω mostly spatial, 'backwards' 'behind' Hdt. 4. 42, etc., *v. infra*. Numerous examples might be given of the fading of the prepositional force in such phrases. A few will suffice here, but there will be occasion again to mention further illustrations. ἐκ παρέργου Lat. *obiter*, Thuc. 1. 142. 9 does not differ from ἐν παρέργῳ; ἐκ Plat. Polit. 300 A, ἀπὸ τύχης, Lysias 21. 10; ἐν τύχῃ Aesch. Ag. 685, κατὰ τύχην *saepe*, etc. vary little as far as the meaning of the preposition is concerned; so ἐκ βίας 'by force' Soph. Ph. 563, διὰ βίας Plat. Phileb. 58 A and the frequent πρὸς βίαν; ἐς τὸ λοιπὸν 'for the future' Aesch. Pers. 526, etc., εἰς τὰ λοιπά Menand. Sam. 434 (Capps) (perhaps *metri causa*), ἐκ τοῦ λοιποῦ Xen. Hell. 3. 4. 9, etc., ἐκ τῶν λοιπῶν Isocr. XVII. 15, Plato, might be replaced by τὸ λοιπὸν, τὰ λοιπά, or τοῦ λοιποῦ except where it would interfere with the metre. In Eur. Phoen. 1210, τοῦτ' εἰς ὑποπτον εἶπας, the phrase has become a pure adverb and the preposition merely expresses manner. So prepositions with adverbs often add no meaning to the simple adverb, but the same expression may show the force of the preposition at any time (cf. *supra*, ἐς αὔριον, ἐς ὀψέ merely 'late,' Thuc. 8. 23. 2, but id. 3. 108.3 'until late' and many others); both uses of such phrases are usually found and it is natural to think that they started in cases where the preposition was needed and that afterwards it became so associated with the adverb that it was used when not necessary, but this cannot be proved by historical evidence.



of the article,<sup>9</sup> the ellipsis of the noun,<sup>10</sup> the absence of a modifying genitive are often indicative of the familiarity of an expression.

The variation of phrases is one of the interesting points to be noted and may sometimes be a sign of idiomatic tendency. Singular, dual and plural occur with no difference in meaning.<sup>11</sup> Different prepositions with the same noun expressing virtually the same meaning show a blunting of the original force of the preposition which may be due to a feeling for the phrase as a whole.<sup>12</sup> Often a wide variety of phrases denote the same idea.<sup>13</sup>

<sup>9</sup>Cf. familiar English, 'to town' 'to market,' etc., and see below large classes of similar local designations in Greek. (v. also Gildersleeve, Synt. Class. Gk. Part II. §§ 568, 569). But it is not only in such spatial uses that the lack of the article serves as a criterion of familiarity, but throughout these pages it will be seen that the article is commonly omitted in idiomatic phrases, although the same phrase often varies in this respect.

<sup>10</sup>E. g., ἐκ, εἰς, ἐν with a genitive which is not governed by the preposition but is commonly explained (but v. n. 168) as depending on some familiar omitted noun like οἶκος, δῶμος, ἱερὸν, etc., are familiar from Homer on (v. ἐκ pp. 50, 59, 60, εἰς pp. 84, 103, 104 ἐν pp. 140, 168, f). Interesting cases are ἐκ γειτόνων 'from the neighbors' or 'next door'; also κἄστιν οὐκ ἐν αὐτοῦ Ar. Vesp. 642 v. ἐν p. 169. Certain frequently recurring nouns of place which may be easily supplied are often omitted, as χωρίον, χώρα, γῆ, etc.

<sup>11</sup>Cf. n. 2, ἐν χειρὶ χερσίν, χερσὶ ἔχειν; n. 3, εἰς τὸ λοιπόν, τὰ λοιπὰ, ἐκ τοῦ λοιποῦ, τῶν λοιπῶν; Hom. Il. 11. 789 ὁ δὲ πείσεται εἰς ἀγαθὸν περ 'for his profit' (cf. 9. 102 also sing.), but 23. 305 μυθεῖτ' εἰς ἀγαθὰ φρονέων where the plural cannot be explained on metrical grounds; sometimes the plural refers back to a plural antecedent, sometimes it suggests a repetition of the act or a recurrence of the conditions, but there are not infrequent cases which admit no such explanation.

<sup>12</sup>This has been illustrated above (n. 8) under adverbial phrases. Temporal adverbial phrases also give some interesting variations, particularly for 'by night' and 'by day.' The preposition may at any time retain its meaning but 'at night' is expressed by διὰ νύκτα Hom. Il. 8. 510; 10. 101; Od. 19. 66; (cf. ἐπὶ νυκτὶ Il. 8. 529), later the gen. Plat. Criti. 117 E μεθ' ἡμέραν καὶ διὰ νυκτός; Theogn. 460 πολλάκις ἐκ νυκτῶν; Aesch. Cho. 288 ματαίους ἐκ νυκτῶν φόβους (cf. Od. 12. 286) (the pl. here is probably due to a recurrence of the conditions); εἰς νύκτα Aesch. Suppl. 769 (but Thuc. I. 51. 3, 'until night-fall'); ἐν νυκτὶ Aesch. Ag. 653, etc.; so ἀπὸ μέσων νυκτῶν 'at midnight' Ar. Vesp. 218; 'at even' ἀφ' ἑσπέρας Ar. Vesp. 100, εἰς ἑσπέραν Ar. Pl. 998; ἐξ ἡμέρας, 'by day' Soph. El. 780 parallel with νυκτός 'by night'; ἐν ἡμέρᾳ Eur. Bacch. 488 referring back to μεθ' ἡμέραν in 485 and contrasted with νύκτωρ; Tro. 446, balanced with νυκτός. But in the early poetry the night appears to be thought of as an object which may be gone through (cf. sub. Hom. frequent use of διὰ νύκτα w. verbs of motion); perhaps this notion is behind διὰ νυκτός in Anth. Lyr. Ion. 2. 7; so the winds arise "out of the night" Od. 12. 286, and in Aesch. Cho. 288 there may be a slight suggestion of the coming of the fears "out of the night." If the use of the local prepositions in such phrases began in this conception the transition to the meaning "at night" was easy and the extension of the use could readily

Certain verbs have a marked affinity for certain prepositions in figurative expressions, an appreciation of which often assists in interpreting a given passage (cf. e. g. Jebb on Soph. Ajax 799). This is often only a periphrasis and may sometimes be resorted to for metrical reasons; but it regularly adds some meaning to the idea which would be given by the simple verb and this meaning may at any time be pressed, increasing the idiomatic tone which is commonly present. Hence such cases are included here, although many of them are not strictly phrases and for this reason there is no attempt to treat them exhaustively.

*διά* c. gen., usually of an abstraction, is frequent with a more or less colorless verb of being or motion<sup>14</sup> as a periphrasis for the action or state which might be described by the verb indicated by the noun in the phrase. *εἰς* shows *πυρεῖν εἰς*,<sup>15</sup> *φέρειν εἰς*, *εἰς λόγους*, *λογόν* c. *ἔρχεσθαι* and similar verbs; *καθίστημι εἰς* tr. and intr., "to bring into," "to come into," "to be in a given state,"<sup>16</sup> also with *ἐν* but less often; a like periphrasis is seen in verbs of motion with *εἰς* and an abstraction,<sup>17</sup> a favorite device of Euripides both for increasing the poetic effect and for the sake of the metre.

A very large class is *εἶναι ἐν*, *γίγνεσθαι ἐν*<sup>18</sup> with abstractions, with verbal nouns, and with adjectives merging into adverbial phrases.

follow. Variation of preps. may be *metri causa*, so instead of the usual *ἀφ' ἵππων*, we have the variants *ἐξ ἵππων* and *καθ' ἵππων* in the Iliad (v. *supra* n. 5). Examples might be greatly multiplied, but may be found in the text by cross-reference.

<sup>14</sup>Instances are given under nn. 2, 4, 5, but may best be seen in the text.

<sup>15</sup>E. g. Eur. Hel. 978 *ἔλθειν διὰ μάχης σὺ συγκόνω*, Soph. Ant. 742 *διὰ δίκης ἰὼν πατρί*, 'engaging in controversy with' cf. Thuc. 6. 60. 3, 'to go to law,' Soph. O. C. 905 *εἰ μὲν δι' ὀργῆς ἦκον* (vb. nearly = *εἶναι*), Eur. Or. 757, *διὰ φόβου γὰρ ἔρχομαι* so *διὰ πόθου* etc., etc.; w. *εἶναι*, *γίγνεσθαι*, *ἔχειν*, *λαβεῖν*,—Ar. Ran. 1412 *δι' ἐχθρας οὐδετέρῳ γενήσομαι*; Ar. Eccl. 888 *κεῖ γὰρ δι' ὄχλου τοῦτ' ἐστί*, 'to be' or (c. *γίγνεσθαι*) 'to become troublesome', Thuc. and Plato; Hdt. 1. 206, *πάντως μᾶλλον ἢ δι' ἡσυχίης εἶναι*.

<sup>15</sup>E. g. 'to fall into evil' 'misfortune,' 'extremity,' *εἰς ὕπνον πέσῃ* Soph. Ph. 826, so *ἐν ὕπνῳ πεσεῖν* Pind. Is. IV. 41, cf. old Eng. 'to fall on sleep' Eur. frg. 140 *εἰς ἔρωτ'* cf. Eng. 'fall in love,' *εἰς ὀργὴν πεσεῖν* Eur. Or. 696 'to fall into a rage.'

<sup>16</sup>E. g. Thuc. 1. 82. 4 *ἐς ἀπὸνοιαν καταστήσαντας αὐτοὺς*, 'making them desperate,' so *εἰς ἔχθραν*, *κίνδυνον*, *αἰσχύνην*, etc., but intr. Thuc. 7. 67. 4 *ἐς ἀπὸνοιαν καθεστήκασιν* 'became desperate', etc.

<sup>17</sup>E. g. *εἰς τέρψιν εἰμι* Eur. I. T. 797, *εἰς ἀθυμίαν ἀφίκεσθ'* id. Bacch. 610, *ἔς θάυματ'* *ἔλθειν* Ion 248, *εἰς χρεῖαν* c. gen. *ἔλθειν* Alc. 719, etc.

<sup>18</sup>E. g. *ἐν ἀθυμίᾳ ἦσαν* Thuc. 6. 41. 2, cf. *ἐν παντί* c. gen. 7. 55. 1 *ἐν παντί δὴ ἀθυμίας ἦσαν* 'in utter despair,' *ἐν φρονήματι ὄντες* c. inf. 'aspiring to' id. 5. 40. 3; *ἐν ὀρμῇ ἄντων* Xen. An. 2. 1. 3; *ἐν καλῷ ἐστί* Eur. Her. 971; *ἐν εὐμαρεί ἐστί* id. I. A. 969, etc., etc.

Also ἔχειν, ποιεῖσθαι, τίθεσθαι ἐν<sup>19</sup> mainly with abstract notions, "to hold, regard, consider as."

A more or less idiomatic ἐκ type denotes change from one condition to another, e. g. Soph. O. T. 454, τυφλὸς γὰρ ἐκ δεδωρκότος.

ἀπό and ἐκ of immediate consecution in time begin with ἀπὸ δείπνου 'immediately after supper' in Il. 8. 54, and continue in Hdt. 1. 126 *et saepe*, ἐκ δείπνων Eur. Hec. 915, ἐξ ἀρίστου Xen. Hell. 4. 8. 18, etc.

Pronominal expressions vary from mere tags to real idioms.

Some uses of prepositions with idiomatic tone, even though not quite phrases, are noteworthy, e. g. ἀπὸ κάλῳ παραπλεῖν Thuc. 4. 25, 'to sail from' or 'by a rope,' i. e. 'to be towed along the shore'; ἀπό with pregnant force, χρύσειον ἀπὸ ραιστήρος στῆσαι, Anth. P. 7.5 'from a hammer,' i. e. 'to set up a statue in beaten gold.' Half cases are seen in εἰς of the metaphorical end or purpose and others. Other phenomena allied to various phrases under consideration are also added.

These tests have not been so strictly applied to Homer, but under the head of tags are grouped many frequently occurring expressions, some of which develop into phrases, others which might have done so but did not, others which gain interest from their mere repetition, and still others which occur in Homer and not in later literature. Partly for this reason and partly for convenience of comparison, Homeric usages have been kept separate from those of later times and a section devoted to them will precede each chapter.

The object of this paper is by no means theoretical, as is perhaps already evident from this statement of the class of material included. Theories of the development of the use of various prepositions from original local or spatial meanings are set forth in the grammars and in special treatises on the subject and need not be here dealt with in detail. Whatever may seem probable as to the way in which these uses would be likely to grow up, the question arises how did they in fact develop? The only foundation for an answer to this question must be obtained from the actual instances as they occur in literature from Homer down. The evolution of the Greek language as we know it starts in Homer. Much has already happened before that time, but, however plausible a theory may be, we cannot really go back of the Iliad. If, therefore, an idiom is found already developed in Homer or evidently on the way to become an idiom, it has been traced to its source for the purposes of Greek literature.

<sup>19</sup>E. g. ἐν ἀλογίῃ ἔχων Hdt. 6. 75, ἐν αἰσχροῦ θέσθαι τι Eur. Hec. 806, cf. Soph. Ph. 875, etc. v. ἐν pp. 184, 197 f.

A moment's consideration of our own or any other language will remind us that the origin of an idiom frequently cannot be defined or explained, and, in most cases, is at any rate soon forgotten. Often the original force early becomes blunted or almost wholly lost. Its meaning however, as commonly used, is of prime importance for the understanding of the language. This may best be seen in Greek by an examination and comparison of the usages in chronological order from the time of their earliest appearance in literature. This we have considered our chief aim. The material herewith presented is therefore arranged in accordance with this purpose. Thus the first mention of a phrase gives its earliest occurrence, unless it begins in Homer, when it is so stated in the text. Except that it has proved more convenient to group together Aeschylus, Sophocles, Euripides and Aristophanes, and Herodotus and Thucydides, the only violations of the chronological order are clearly made for immediate comparison of like uses.

Each preposition has a brief etymological and grammatical introduction,—following the grammars, chiefly Kühner-Gerth—in which is presented the usual classification into spatial, temporal and metaphorical uses. The purpose of this is merely to clear the way and to put in convenient form before the reader the general force and use of the preposition as a whole. This grouping is thereafter mainly disregarded and no attempt is made to pursue any theory beyond the presentation of the material in historical sequence under specific phrases in such order as their meanings suggest.

The sections on Homer and the early literature are classified substantially as follows: (1) Phrases which seem to be real idioms, whether with a noun, adjective or participle. (2) Phrases less clearly idiomatic, but approaching idioms, or the apparent beginning of phrases which later developed real idiomatic force. (3) Technical expressions from various fields of human life, (4) Elliptical phrases, (5) Temporal and adverbial expressions, (6) Tags, more or less idiomatic, or plastic, picturesque and pleonastic, local designations and others, especially those connected with later phrases, (7) Special uses of the preposition.

In general the arrangement of the phrases from later literature is similar, with such additions and variations as develop naturally out of the material, although certain difficulties present themselves in its selection and classification. Literal uses merge off into idiom and the idiomatic feeling may not always be recognized. The vividness of the Greek imagination and language leads to frequent expressions that are only plastic and picturesque, but sometimes to our mind approach idiom.



Some of these, as has been seen, are quoted. It is not always easy to distinguish unusual and peculiar uses of the preposition from real phrases and numerous cases of this kind are given as of related interest. On the other hand, many phrases quoted may be subject to the criticism that it is the use and meaning of the substantive or adjective governed by the preposition rather than the phrase which is discussed or which is the ground for its citation. Sometimes this has been noted (cf. *ἐν ἀγῶνι* in Hom.), but usually the meaning of the noun and the phrase are so closely interwoven that no effort has been made to separate them. So many phrases start in metaphorical uses of nouns with a preposition that it is not always clear when such cases become phrases; many prepositional expressions have been rejected as merely metaphors, others have been included where the idiomatic force might be a matter of opinion.

Phrases resist hard and fast categories and are therefore often difficult to classify. Almost any given phrase that occurs many times really belongs under several categories. This is frequently true of adverbial phrases, many of which will be found under other heads. Comparison of kindred phrases, which has been considered one of the aims to be sought, also occasionally interferes with a logical arrangement. But it has seemed to be on the whole easiest to group together, under some one of the types in which they are included, phrases in which a preposition governs the same word and to give cross references under other headings. Large groups are arranged alphabetically where this does not interfere too seriously with the chronological order.

A few typical instances may serve to illustrate further the character of the information that is gained from these studies.

A definite answer may be given, for example, to such questions as whether *ἐν* with *ἀρχή* is used only in the singular to mean 'in the beginning' (although *κατ' ἀρχάς* in this sense is regular), and only in the plural<sup>20</sup> to mean 'in office',—Plat. Legg. 671 A has *ἐν ἀρχαῖς* 'in the beginning,' Thuc. II.37.3, Isae. VII.34, *ἐν ἀρχῇ* "in office"<sup>21</sup>, although both these uses are rare; yet the singular is used with *εἰς* (particularly with *καθίστασθαι* of entering upon office) and *ἐπί* (Ar. Pol. 1284<sup>b</sup> 2 *γενέσθαι ἐπ' ἀρχῆς*).

<sup>20</sup>It is noticeable that *ἀρχαί* meaning 'officers,' Plat. Rep. 460 B *et al.* has *οἱ ἐν ἀρχαῖς* as a variant, a sense which is arrived at only by way of a different meaning of the noun, i. e. 'those in power, in office.'

<sup>21</sup>L. and S. give neither of these.

The history of certain phrases is well known, as of the Homeric *εἰς μέσον τιθέναι* (Il. 23. 704), *ἐν μέσῳ κεῖσθαι* (Il. 18. 507) of a prize set up or lying in the midst for which all may contend, recurring a number of times in Attic<sup>22</sup> and always suggesting the ancient custom. Their familiarity and Homeric association make it almost a matter of surprise to find each of these phrases actually occurring but once in Homer. Even a stereotyped expression, like "standing in the midst to speak," gains some interest from the consciousness of its history from Homer on, while the mere collection and comparison of other idiomatic uses of *ἐν μέσῳ* and *εἰς μέσον*<sup>23</sup> for instance, throw light upon the meaning of some of the passages.

*ἐν ἀνθρώποις* with a superlative, or related notion, (colloquial "in the world") has a continuous history beginning in Homer, which, so far as we know, has never been so fully traced. It seems to start in Od. 1. 391, ἡ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι and appears in Theogn., Soph., Eur., Hdt., Andoc., Antiphon, Xen., Plato, Aesch., Dem., (v. ἐν p. 146, f.) often with a partitive genitive, as Theogn. 273, τῶν πάντων δὲ κάκιστον ἐν ἀνθρώποις. The best known and most striking case is Plato, Lys. 211 E, τὸν ἄριστον ἐν ἀνθρώποις ὄρνυγα 'the best quail in the world.' The usage is also extended to ἐξ ἀνθρώπων.

*ἐν ἀνδράσιν* although found in Homer, does not gain idiomatic force until Euripides, who uses it frequently meaning "to count as a man," an idea which seems to come not merely out of the characteristic significance of *ἀνὴρ*, but to be helped by the fusion of other expressions, cf. Hdt. 3. 120, σὺ γὰρ ἐν ἀνδρῶν λόγῳ (sc. εἶ), Eur. Andr. 590, 591, σὺ γὰρ μετ' ἀνδρῶν, ὦ κάκιστε κακὸν κακῶν; / σοὶ ποῦ μέτεστιν ὡς ἐν ἀνδράσιν λόγον;

*ἐν χώρᾳ* begins in Il. 23. 349, ἐνὶ χώρῃ / ἔξετ' 'sat down in his place,' i. e., his proper place, appears in Bacchyl. V. 80, στᾷθι τ' ἐν χώρᾳ 'stay where thou art,' is similar in Xen. Cyr. 7. 1. 23, then, from the military association, 'they fell fighting at their posts' (Hell. 4. 2. 20; 8. 39); parallel and more frequent is κατὰ χώραν εἶναι, μένειν.

Another local but idiomatic phrase with a long history is ἐν ταύτῳ μένειν; the earliest use noted is in Xenophanes, and it is repeated (v. ἐν p. 160), evidently with familiar connotation, on down until Plato

<sup>22</sup>Cf. (εἰς) Dem. 488. 102, (ἐν) Theogn. 994, Anth. Lyr. p. 307. 36, Bacchyl. XIV. 53, Ar. Pax 1118, Xen. An. 3. 1. 21, Dem. 41. 5, cf. Lat. Ter. Phorm. Prol. 16; cf. also Soph. Tr. 516.

<sup>23</sup>Interesting are such idiomatic developments as Il. 23. 574 ἐς μέσον ἀμφοτέροισι δικάσατε about = 'impartially,' ἐκ μέσου κατῆστο Hdt. 3. 83, of taking no part in a contest, ἐν μέσῳ εἶναι Xen. Cyr. 5. 3. 52; Dem. 682. 183 w. gen. of articular inf. 'to stand in the way of,' i. e., to prevent one from doing something.

where it is used of the argument which 'goes around in a circle and won't stay in the same place,' or which does 'stay in the same place' and makes no progress (Euthyphro 11 C, Phaed. 86 E, Euthyd. 288 A).

Some real phrases in Homer occur only once and are not repeated later, e. g. ἐν πείσῃ (v. ἐν p. 136) Od. 20. 23, ἐν δοιῇ 'in doubt,' Il. 9. 230, (occurs also Callim. Iov. 5) ἐν καρὸς αἴσῃ Il. 9. 378, 'I hold him in the measure of,' i. e. 'not worth a hair' (v. ἐν p. 135), but both this and ἐν πείσῃ are much debated because they are so idiomatic and lack the light which would be thrown upon them if they were used elsewhere.

It will be seen that Euripides greatly extends the use of prepositional idioms, largely through metaphorical expressions, some of which remain peculiar to him and are not really developed into phrases, e. g. Bacch. 848, ἀνὴρ εἰς βόλον καθίσταται 'falls within the cast of the net,' so Rhes. 730<sup>24</sup>; again, a metaphor from the race-course, Eur. El. 659, πάλιν τοι μῦθον εἰς κάμπην ἄγε 'bring your speech to its turning point,' which Way aptly translates 'yet toward thy goal turn thou thy speech'; Med. 766, κεῖς ὁδὸν βεβήκαμεν i. e. 'we have come to a way of action.'

In the case of these five prepositions Euripides, however, does not add so many adverbial phrases as Sophocles. The adverbial phrase is already well developed in Homer, (v. n. 8), but limited to comparatively few expressions,—these five prepositions show less than twenty including the Homeric hymns. Pindar nearly doubles the number previously found, Aeschylus adds about as many more as Pindar. Sophocles has nearly twice as many new ones. Euripides and Herodotus each increase the list nearly as much as Sophocles. Almost twice as many adverbial phrases with these prepositions start in Thucydides as in any other author, but a large proportion of them are purely formal in character and of the same type, like ἐν φανερώ, ἐν τῷ ἐμφανεί, ἐν ἀφανεί, ἐκ, ἀπὸ τοῦ εὐθέος, ἀπὸ τοῦ προφανοῦς, phrases with articular adverbs, ἐν τῷ ἀντιπεράς, ἐκ τοῦ, εἰς τὸ παραχρῆμα, and local and military phrases like ἐκ πλαγίου, ἐν πλαισίῳ. Xenophon adds many of this last class. About half as many are seen for the first time in Plato and Xenophon respectively as in Thucydides. In Aristophanes the number drops again by nearly half and other authors add comparatively few. These few statistics show how rapidly the tendency to the adverbial use of prepositional expressions increased,—between three and four hundred different phrases of this kind have been noted for these five prepositions in this

<sup>24</sup>This illustrates εἰς in the sense coming 'within reach of' which is to be distinguished from coming 'into.'

period. The question suggests itself, whether the extension of prepositional idioms by Euripides and of adverbial phrases by Thucydides, who also shows many other prepositional phrases, is due wholly to the style of the authors or partly to the period in which they lived, which might naturally have been a time of growth in the language.

But it is not due to the best type of growth and to real enrichment of the language that these phrases are so greatly extended in the later literature, into which it would be exceedingly interesting to continue these studies. A few examples which have been cited from the later period will illustrate the manner in which many phrases developed away from their original meaning (v. *ἐν χροῶ* *ἐν* p. 163, ftn. 108 and *ἐν γάλαξιν* *ἐν* p. 172, ftn. 134), Rossberg<sup>25</sup> has recently shown the great extension of prepositional usages during the Alexandrian age, both in colloquial speech and in official documents. The inscriptions also offer suggestive material (v. Günther<sup>26</sup>). These studies are confined mainly to literature and inscriptions are included only by the way.<sup>27</sup>

An examination of the evidence will show that certain words tend to form idiomatic and adverbial phrases with different prepositions. A collection of many of the same phrases under the governed word, which is withheld until it can include the other important prepositions, would illustrate this most convincingly, but the cross references in the text under any of the large groups for a single word, make it sufficiently clear. The use of a phrase with one preposition seems to help its extension to other prepositions.

Certain ideas, on the other hand, tend to idiomatic expression, so that a variety of phrases are often found for the same notion. Many of these appear in corresponding idiomatic prepositional phrases in other languages.<sup>28</sup> A few parallels with Latin and English have been noted.

<sup>25</sup>*De Praep. Gr. in chartis Ptolem. aet. aegypt. usu.*, Jena, 1909.

<sup>26</sup>*Die Präp. in d. griech. Dialektschriften*, Strassburg, 1906.

<sup>27</sup>Prepositional phrases in the theory of literary criticism and in rhetoric would furnish a subject for a paper by itself; a few only have been noted and are cited from Spengel *Rhett. Graeci* by volume, page and line.

<sup>28</sup>Cf. for example, a few of the English idioms for which Greek phrases are here given: 'in season' 'in the nick of time,' 'on the whole,' 'on the spot,' 'on the spur of the moment,' 'on a sudden,' 'to have a word with some one,' 'reduced to straits,' 'in straits,' 'in a corner,' 'on a level,' 'on an equality,' 'to have a matter in hand,' 'in place' (of a proper place), 'to be out of one's head,' 'to come to oneself,' etc. Modern English novels furnish not only 'on one's own,' but 'in the know' developed to 'in the very utmost know' 'a dock policeman on the make,' and other phrases which illustrate the growth of present day idiom on lines analogous with the Greek.



These might be greatly increased and others will occur to the reader not only from these languages, but also from German or any other language with which he is familiar.

The consideration of such usages not only leads to a more intimate and sympathetic understanding of the Greek language in general, but also gives a new appreciation of its picturesque vividness and enables one to enter as it were into its secrets and approach some of the sources of its inner life and growth.



## PART I

### διά

It is generally said that the fundamental meaning of *διά* from an original idg. \*dis,<sup>1</sup> formed on the analogy of *μετά*, with disappearance of intervocalic sigma (\*δι[σ]α, Lat. *dis-*, bis, Ger. *zwei*, *zwischen*, etc.), is *apart*, hence, *between*, *between and through*. Its primary meaning *apart* is still seen in certain compounds, e. g., *διασχίζω*, Lat. *discindo*; *διαγινώσκω*, Lat. *dignosco*. It may be thought of as applied to the interval which keeps objects or periods apart; thus its

A. I. Spatial uses with the Genitive<sup>2</sup> are usually referred to three heads, 1.) of motion directly through a space from one end to the other, or through and out again, sometimes emphasized in Homer by the addition of *ἐκ* or *πρό*, *διέκ μεγάροιο . . . ἀναχωρήσειν*, Od. 17. 460, cf. Od. 18. 386; *διαπρό*, Il. 14. 494; 2.) of extension through a space not in a line, Il. 11. 398, *ὁδύνη δὲ διὰ χροὸς ἥλθ' ἀλεγεινή*, 'through all his frame'; 3.) of an interval of space, Hdt. 7. 30, *διὰ σταδίων ὥς πέντε*, at 'an interval of five stadia'.

II. Similarly in temporal uses, 1.) of extent through a period of time. 2.) of an interval between two points of time.

III. From these meanings and their extensions and figurative uses develop various causal notions:

a) origin (rarely), b) condition, state, situation, c) means,—of both persons and things, d) material, e) manner, f) value.

B. With the Accusative, the spatial and temporal uses are mainly confined to the poets, chiefly Homer, while the causal force, which may, as a rule, best be given by a translation 'owing to' the person or thing through which anything happens, in later literature, and especially in prose, came to refer to a more remote and less immediate cause than *διά* with the Genitive.<sup>3</sup> This distinction was a growth and is not found in early literature, nor consistently maintained in the poets.<sup>4</sup>

<sup>1</sup>Walde, *Lateinisches Etymologisches Wörterbuch*, 2<sup>te</sup> Aufl. Heidelberg, 1910. Brugmann, *Kz. vergl. Gr.* S. 478 § 616. But *Gr. Gr.*<sup>3</sup> (1900) § 512, derivation fr. \**dui*, cf. Ger. 'zwei' still doubtful.

<sup>2</sup>Kühner-Gerth, II. 1. 485 ff.; Brugmann *Kz. vergl. Gr.* l. c.

<sup>3</sup>In addition to the Grammars referred to above, v. Gildersleeve, A. J. P. XI. 372; Chas. F. Adams, *Selected Orations of Lysias*, ad Lys. XII. 87.

<sup>4</sup>Aesch. Ag. 447.

For our purposes, however, it is futile to try to reduce all instances to these formal heads, since, as we have already stated, we are approaching the subject from a different point of view and are dealing largely with idiom and idiomatic tendencies which defy all rule.

### A. HOMER

The essential facts about the use of *διά* in Homer are given in the Grammars.<sup>5</sup>

A comparison of the use of cases shows that whereas in later Greek and in Attic prose the Genitive is used much more freely than the Accusative and almost all idiomatic expressions have the Genitive, in Homer the Accusative is very frequent, a difference which is largely due to the disappearance after the early poetry of the spatial and temporal uses of *διά* with the Accusative.

The Genitive is used in a spatial sense with the notion of going through and beyond or out again,<sup>6</sup> Il. 3. 263, *διὰ Σκαιῶν* 'through the Scaean gates'; in wounds of the spear passing through and out, Il. 4. 481, *δι' ὤμου* (very frequent); cf. Il. 22. 309, *πεδίωνδε διὰ νεφέων*; *διὰ προμάχων* and *δι' ὀμίλου* often, of making one's way through the press.

The Accusative with *διά* in the spatial use in Homer denotes the space or object through which motion takes place. Even in Homer, the temporal use is chiefly limited to the phrase *διὰ νύκτα*<sup>7</sup> and the spatial point of view is probably at the base of this expression. The night seems to be thought of as an object through which motion takes place and by far the larger number of occurrences are with verbs of motion.

*διά* with the Accusative is also used to denote cause or agency, but the Genitive does not occur with this meaning in Homer or Hesiod.

Only a few idiomatic uses with *διά* have developed by the time of Homer.

#### I. *Prepositional Idioms*

A. c. Gen. a) With nouns, (omission of *πυλάων*). Il. 3. 263, *τῷ δὲ διὰ Σκαιῶν πεδίωνδ' ἔχον ὠκέας ἵππους*. The omission of *πυλάων* gives an idiomatic touch suggesting that the familiarity of the name of this gate made the expression of the substantive unnecessary. In other cases the noun is closely implied in the context or supplied by a pronoun

<sup>5</sup>D. B. Monro. *A Grammar of the Homeric Dialect*. Oxford, 1891. §§ 214-216, Ebeling. *Lexicon Homericum*, Leipzig, 1885.

<sup>6</sup>For apparent violations of this principle, v. Monro. §216.

<sup>7</sup>Ebeling says entirely. Monro includes Il. 2. 40, *διὰ κρατερὰς ὕμνιν*, 'lasting through hard fights.'

whose antecedent has shortly preceded: Il. 5. 752=8. 396, δι' αὐτῶν κεν-  
τρηγεκίας ἔχον ἵππους (i. e., πυλάων); cf. Il. 7. 340=439. Od. 19. 564,  
οἱ μὲν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαντος; 566, οἱ δὲ διὰ ξεστῶν κεράων ἔλθωσι.

δι' ἀγῶνος (not an idiom, but might have become so), Il. 23. 696,  
οἷ μιν ἄγον δι' ἀγῶνος, i. e., 'through the assembly met to see the con-  
tests,' the transition is easy to the later meaning of the contests them-  
selves. (v. *sub* ἐν ἀγῶνι, p. 135). An idiom might easily have devel-  
oped from this, especially in the meaning found in tragedy, 'trial', 'danger'.

b) With adjectives. διὰ πάντων, Il. 12. 104, ὁ δ' ἔπρεπε καὶ διὰ  
πάντων 'and he was conspicuous even among all.'<sup>8</sup> Some edd. com-  
pare Pind. Is. III. 55, ἀλλ' Ὀμηρός τοι τετίμακεν δι' ἀνθρώπων, i. e. *apud*  
*omnes homines*. διὰ may be translated "among" in both these cases,  
but they are really different. In the Iliad its meaning is helped by the  
verb and approaches the partitive force of ἐκ πάντων; in Pindar it has  
none of the sense of preëminence, but really is about equivalent to  
'Homer sang his praises (i. e. the praises of Ajax) throughout the  
world.'

B. c. Acc. a) With nouns.

διὰ στόμα, Il. 10. 375 literal, but Il. 14. 91, μῦθον ὃν οὐ κεν ἀνὴρ γε  
διὰ στόμα πάμπαν ἄγοιτο is an idiom which survives in this form and shows  
also the variants of διὰ c. gen., and ἀνὰ c. acc., the latter already in  
Hom. Il. 2. 250. cf. Aesch. Sept. 51, οἷκτος δ' οὔτις ἦν διὰ στόμα; Ar. Lys.  
855, αἰεὶ γὰρ ἡ γυνή σ' ἔχει διὰ στόμα.

But Aesch. Sept. 579, λέγει δὲ τοῦτ' ἔπος διὰ στόμα, and Eur. Or. 103,  
ἀναβοᾷ διὰ στόμα are merely plastic, not idiomatic. We should  
expect the Genitive here and should doubtless have had it in prose;  
but in all these cases later than Homer διὰ στόμα occurs at the end of  
an iambic line and the Accusative is probably *metri causa*, although  
possibly helped by familiarity with the Homeric phrase.

Cf. pl.: Hes. Th. 65 (of the Muses), ἐρατὴν δὲ διὰ στόματ' ὄσαν,  
λείψαι, merely a poetic periphrasis.

Cf. for var. c. gen. (in more literal, plastic sense) Theog. 18, τοῦτ'  
ἔπος ἀθανάτων ἦλθε διὰ στομάτων, and for the idiom, Xen. Cyr. 1. 4. 25,  
πάντες τὸν Κῦρον διὰ στόματος ἔχειν καὶ ἐν λόγῳ καὶ ἐν ᾠδαῖς; later, Theocr.  
12. 21, πᾶσι διὰ στόματος of the 'common talk'; cf. ἀνὰ στόμα ἔχειν,  
Il. 2. 250; Eur. Andr. 95, ἀνὰ στόμ' αἰεὶ καὶ διὰ γλώσσης ἔχειν (strengthened  
by the variant διὰ γλώσσης, note διὰ c. gen. v. p. 18); El. 80;  
Xen. Hier. 7.9.

<sup>8</sup>Ebeling: *inter omnes*, paraphr. διέπρεπε ἐν πᾶσιν, non recte sch. V, ὑπὲρ πάντων;  
but K-G. 'vor allen hindurch.'

*II. Temporal Phrases*

*διὰ νύκτα*, Il. 8. 510; 10. 101; Od. 19. 66 seem not to mean much more than 'in the night-time,' differing little from *ἐπὶ νυκτί*, Il. 8. 529, 'at night-time,' and *παρὰ νύκτας*, Il. 9. 470.

With stronger force of prep. as if the night were an object through which motion could take place:<sup>9</sup> Il. 10. 297, *βάν ῥ' ἔμην . . . διὰ νύκτα μέλαιναν*, cf. Hes. Th. 788; *θοῆν διὰ νύκτα μέλαιναν* (c. *ἰέναι*) Il. 10. 394, 468; (c. *ἴδοιτο*) Il. 24. 366, 653; (c. *ἀλλάγησθαι*) Od. 12. 284; cf. Hes. Th. 481; Il. 2. 57, *ἦλθεν . . . ἀμβροσίην διὰ νύκτα*; 10. 41, 142; 24. 363; Od. 9. 404; 15. 8; Od. 15. 50, *νύκτα διὰ νυμφερὴν ἑλάαν*, cf. Theogn. 672; cf. Anth. Lyr. Ibyc. 3, *διὰ νύκτα μακράν*; *νύκτα δι' ὀρφναίην* (c. *ἔρχεσθαι*) Il. 10. 83. 386; (c. *ἰδεῖν*) 276;<sup>10</sup> (*ἡγεμόνευε*) Od. 9. 143; (*ἡπεροπέυει*) h. Merc. 578 cf. in Eur. *δι' ὀρφνης*. In Attic Greek *διὰ νύκτα* becomes *διὰ νυκτός*, v. p. 21.

*III. Adverbial*

Abstraction which, although strictly causal, approaches adv. force, Od. 19. 523, *δι' ἀφραδίας*, 'in his folly,' usually expressed by dat. pl. Il. 5. 649; 16. 354; dat. sing. Il. 2. 368, cf. Ap. Rhod. 1. 93, *ἀφραδίῃ* 'unwittingly,' others, 'in their folly.' In mock heroic line (pl.) Ar. Pax 1064. (*ἐν* might have been used with these datives, cf. Il. 9. 491, etc.)

*IV. Tags**A. c. Gen.*

*δι' αἰθέρος*, Il. 2. 458; 17. 425 c. adj.; (cf. 14. 288;) 19. 351; Od. 15. 293; h. XXXIII. 13; cf. in fig. sense h. Cer. 67 *ἀκουσα δι' αἰθέρος ἀπρυγέτοιο* cf. Il. 22. 309, *διὰ νεφέων ἐρεβενῶν*.

Expressions for 'through the press' or 'the thick of the fight':

a. *δι' ὀμίλου*, Il. 12. 191; 17. 293, *ἐπαΐξας δι' ὄμ.*; 13. 204, *ἦκε ἐλιξάμενος δι' ὄμ.*; 11. 147, *κυλίνδεσθαι δι' ὄμ.*; but Il. 6. 226 simply 'in' or 'amid the crowd.' Cf. *ἐφ' ὀμίλου*, Il. 11. 546, cf. *εἰς*, *ἐν*, etc.

b. *διὰ προμάχων*, *βῆ δὲ διὰ προμάχων*: Il. 4. 495; 5. 562, 566, 681; 17. 3, 87, 124, 592; 20. 111. *θῦνε διὰ προμάχων*: Il. 5. 250; 11. 342; 20. 412; *ῶχετο διὰ προμ.* Il. 11. 358; *ἔθυσεν διὰ προμ.*: Il. 16. 582; 17. 281. cf. *ἐν*.

c. *διὰ δὲ Τρώων πέτετ' ἡδ' ἐπικούρων*, Il. 13. 755.

<sup>9</sup>Something of this feeling seems to be present c. gen. in Anth. Lyr. Ion 2. 7.

<sup>10</sup>Il. 10. 276, although 'through the dark night' is probably all that is meant here, the later meaning of *διά* c. acc. is suggested both here and in h. Merc. 578, 'owing to the dark night.'

*B. c. Acc.*

διὰ βουλάς (c. gen. or adj.): Od. 11. 437, ἔχθηρε γυναικείας διὰ βουλάς; Il. 15. 71, Ἀθηναίης διὰ βουλάς, cf. 10. 497, διὰ μῆτιν Ἀθήνης, h. Cer. 414, Κρονίδεω πυκινὴν διὰ μῆτιν; Hes. Op. 71, Th. 572, Κρονίδεω διὰ βουλάς; Od. 8. 82, Διὸς μεγάλου διὰ βουλάς, so Hes. Op. 122; Th. 465; Od. 11. 276, θεῶν διὰ βουλάς; Hes. Sc. 318, οὗ διὰ β.; Id. Th. 653, ἡμετέρας διὰ β.

διὰ κρατερὰς ὕσμινας, Il. 2. 40; Hes. Th. 631, 712. cf. κατὰ Il. 2. 345.

διὰ μεγάλθυμον Ἀθήνην, Od. 13. 121, cf. the Hesiodic tag, ἐν φιλότῳ διὰ χρυσέην Ἀφροδίτην, Th. 822, 962, 1005.

Local designations:

διὰ δῶμα, Od. 7. 139; 16. 276; 18. 153, 341; pl. Od. 4. 24, 679; 6. 50; 10. 546; 15. 109; 17. 479, but in Il. 1. 600<sup>11</sup> and Od. 22. 495 it does not mean 'through and out of the house,' but 'about in the house.' Later, δι' οἴκων, Soph. Tr. 864; Eur. Med. 1139.

*V. Use of Preposition**Variation bet. Gen. and Acc.*

h. Merc. 421, διὰ φρένας ἤλυθ' ἰωή. Later the gen., Aesch. Sept. 593, βαθειᾶν ἄλοκα διὰ φρενὸς καρπούμενος; cf. Soph. Ant. 1060, ὅρσει με τὰκίνητα διὰ φρενῶν φράσαι.<sup>12</sup>

**B. LITERATURE AFTER HOMER***A. c. Gen. I. Idiomatic Phrases.***a. With nouns.**

διὰ γλώσσης, Eur. Andr. 95, ἐμπέφυκε γὰρ / γυναιξὶ τέρψις τῶν παρεστώτων κακῶν / ἀνὰ στόμ' ἀεὶ καὶ διὰ γλώσσης ἔχειν, reënforcing the id. ἀνὰ στόμα; cf. c. ἰέναι, Eur. Suppl. 112, πέρας γὰρ οἶδεν μὴ διὰ γλώσσης ἰόν 'without using the tongue,' probably more literal.

Cf. διὰ στόματος ἔχειν, Xen. Cyr. 1. 4. 25<sup>13</sup> v. *supra*, Hom. p. 16.

διὰ χειρὸς ἔχειν, 'to have in hand,' i. e., 'under one's control,' so 'to have a work in hand' i. e., to take care of it. Ar. Vesp. 597, ἀλλὰ

<sup>11</sup>Ebeling: *hic illic in aedibus*.

<sup>12</sup>Ebeling gives Il. 7. 247, ἐξ δὲ διὰ πτόχας ἤλθε as a case where the poet had the choice of gen. or acc., cf. Il. 20. 269. Homer probably avoids the gen. for metrical reasons.

<sup>13</sup>Cf. Dion. H. de Lys. 10, δι' ὅχλου γὰρ ἤδη τοῦτο γέ 'for already this is in the mouths of the people.'



φυλάττει, διὰ χειρὸς ἔχων, 'keeping us carefully in hand.'<sup>14</sup> So Thuc. II. 13. 2., τὰ τῶν συμμάχων διὰ χειρὸς ἔχων<sup>15</sup> (cf. δι' αὐτοῦ τι ἔχειν, etc.) cf. (pl.) Ar. Pol. 1308<sup>a</sup> 27; Eur. Hec. 673, ἥς ἀπηγγέλθη τάφος/ πάντων Ἀχαιῶν διὰ χειρὸς σπουδῇν ἔχειν, 'is receiving attention at the hands of all the Greeks,' looks like this phr., but is not, although it might have been used here without σπουδῇν, the insertion of which dignifies what would otherwise have been a rather trivial and familiar phrase.

b. With pronouns and adjectives.

δι' αὐτοῦ, αὐτῶν, cf. διὰ χειρὸς ἔχειν: Isae. VI. 35, ἐσκόπουν ὅπως . . . δι' αὐτῶν ἔσοιτο ἡ οὐσία, 'should be in their hands,' 'under their control,' in sua potestate, id. VIII. 16, ἀλλ' αὐτὸς δι' ἑαυτοῦ πάντ' ἐποίει, 'but he did everything by the hands of his own household'; id. VIII. 37, δι' αὐτοῦ ποιεῖσθαι τι 'to place something under his control.' Cf. Dem. 1234. 22: [Dem.]. 1172. 15, καὶ τὸ ἀργύριον τοῦθ' ἅπαν εἶχεν αὐτὸς δι' ἑαυτοῦ ὁ ἄνθρωπος, 'had under his exclusive control'; cf. Dem. 605. 38, οἵπερ ἐκεῖ δι' ἑαυτῶν εἶχον μετὰ τούτου τὸ βουλευτήριον. Cf. Ar. Pol. 1301<sup>b</sup> 12, τὴν μὲν κατάστασιν προαιροῦνται τὴν αὐτήν, δι' αὐτῶν δ' εἶναι βούλονται ταύτην; 1293<sup>a</sup> 28, δι' αὐτῶν ἔχειν; 1318<sup>b</sup> 34, αἷ τε γὰρ ἀρχαὶ διὰ τῶν βελτίστων ἔσονται; 1306<sup>a</sup> 16, τῆς πολιτείας δι' ὀλίγων οὐσης; Ath. Pol. c. 29, 1. 9, ἐὰν δι' ὀλίγων ποιήσωνται τὴν πολιτείαν; cf. ib. c. 2. 1. 6, ἡ δὲ πᾶσα γῆ δι' ὀλίγων ἦν, so c. 4. 1. 24, ἡ χώρα δι' ὀλίγων ἦν. (v. Eucken, *Sprachebr. des Ar.* p. 38).

διὰ καθαροῦ, Hdt. 1. 202, ῥέει διὰ καθαροῦ sc. χώρου (of a river whose course is clear and open), cf. ἐν καθαρῷ, Hom. II. 8. 491; 10. 199; 23. 61., etc., v. pp. 138, 156.

διὰ μέσου, 1., Spatial, Hdt. 1. 104, ἀλλ' ἐν τὸ διὰ μέσου ἔθνος αὐτῶν ἐστι 'between'; Thuc. V. 64. 4, ξυνέκληε γὰρ διὰ μέσου 'for he shut off and intercepted them'; Xen. Cyr. VI. 3. 3, διὰ μέσου ποιούμενοι τὰ σκευφόρα; Plat. Alcib. II. 139 A; Gorg. 455 E (used as adj.), so Meno 82 C; cf.

<sup>14</sup>v. Starkie *ad loc.* L. and S. are wrong in interpreting this passage literally, although it may be a printer's error, for the position of the citations Ar. Vesp. 597, Thuc. II. 76 should be transposed (v. *χείρ* II. 6. c.).

<sup>15</sup>Cf. Democr. frg. 279 (Diels<sup>2</sup> p. 435), τοῖς παισὶ μάλιστα δατεῖσθαι τὰ χρήματα, καὶ ἅμα ἐπιμελεῖσθαι αὐτῶν, μὴ τι ἀτηρόν ποιέωσι διὰ χειρὸς ἔχοντες, which Diels translates 'dass sie mit dem, was sie in Händen haben, keine Tollheit begehen,' but we find no other case of διὰ χειρὸς ἔχειν in the sense of possession, as of holding something in the hand as Diels takes this. Ought it not to be 'keeping them in control' repeating the idea in ἐπιμελεῖσθαι, even if this necessitates the emendation of ἔχοντες to ἔχοντας?

Rep. 474 E; cf. Com. Fr. Adesp. 343 K., οὐθ' ἤττον οὔτε μᾶλλον οὔτε διὰ μέσου.

2. Temporal, Hdt. 9. 112, ἐν δὲ τούτῳ τῷ διὰ μέσου χρόνῳ 'intervening'; Thuc. IV. 20. 1, πρὶν τι ἀνέκκεστον διὰ μέσου γερόμενον ἡμᾶς καταλαβεῖν; V. 26. 2, τὴν διὰ μέσου ξύμβασιν, "the interim agreement." Cf. ἐν pp. 158, 159.

3. οἱ διὰ μέσου of the moderate or neutral party (id. and semi-tech.): Thuc. VIII. 75. 1, ὑπὸ τῶν διὰ μέσου κωλυθέντες 'by those of the moderate party'; Xen. Hell. V. 4. 25, ἐφοβοῦντο, καὶ τοὺς διὰ μέσου δέ.

δι' οὐδενὸς ποιεῖσθαι, Soph. O C 584, τὰ δ' ἐν μέσῳ / ἢ λῆσιν ἴσχεις ἢ δι' οὐδενὸς ποιεῖ, 'thou dost make of no account,' the only instance of this phr. instead of οὐδενός or παρ' οὐδὲν ποιεῖσθαι; cf. also ἐν οὐδενὶ λόγῳ ἐποιήσατο, Hdt. 3. 50 v. p. 197 ff. also περὶ πολλοῦ ποιεῖσθαι, etc., *saepe*.

## II. Proverbial Phrases

διὰ πυρός, 1. Eur. Andr. 487, διὰ γὰρ πυρὸς ἦλθ' ἐτέρῳ λέχει (Way: 'As fire is her jealousy burning'); El. 1183, διὰ πυρὸς ἔμολον ἅ τάλαινα ματρὶ τᾷδ'.

2. But Ar. Lys. 133, κἂν με χρῆ, διὰ τοῦ πυρὸς ἐθέλω βαδίζειν (w. art.); cf. 136. As a test, cf. Eng. 'to go through fire and water,' Xen. Symp. IV. 16, ἐγὼ γοῦν μετὰ Κλεινίου κἂν διὰ πυρὸς ἰοίην; Oec. 21.7 (of successful generals), ἀλλ' οἱ ἂν δύνωνται ἐμποιεῖσαι τοῖς στρατιώταις ἀκουλουθητέον εἶναι κἂν διὰ πυρὸς καὶ διὰ παντὸς κινδύνου; 'through fire and swords', Posidipp. 1. 10 K., ὦν εἷς οὕτοσι / διὰ τῶν μαχαίρων τοῦ πυρὸς τ' ἐλήλυθεν,<sup>16</sup> cf. Ovid, Met. 8. 76, *ire per ignes et gladios ausim*.

3. But Dem. 1269. 40, ὀμνύειν διὰ πυρὸς 'to swear at the altar upon which the sacrificial fire was burning.'

Later, (cf. also other preps. with ὄννξ): Plut. 2. 128 E, ἡ μὲν οὖν ἀκριβὲς σφόδρα καὶ δι' ὄνυχος λεγομένη διαίτα, of a most careful, close life. Cf. ἐν ὄνυχι, p. 163.

## III. Technical

1. Military: δι' ὅπλων, Plat. Rep. 557 A, ἐάν τε καὶ δι' ὅπλων γένηται ἐάν τε καὶ διὰ φόβον (note juxtaposition of διὰ c. gen. and c. acc.).

2. Legal: διὰ προκλήσεως ἐνεβάλοντο, Dem. 1111. 31; pl.: πολλὰ διὰ προκλήσεων κρίνεται, Hyper. I. I. I. 8. Cf. ἐκ p. 57.

<sup>16</sup>Cf. Zenob. 3. 19, διὰ μαχαίρων καὶ πυρὸς ρίπτειν δεῦ' ἐπὶ τῶν παραβαλλομένων καὶ ῥιποκλίνοντα ποιούντων, so Apostol. 6. 2.

3. From the field of Rhetoric: διὰ τῶν εἰκότων τὰς ἀποδείξεις ποιουμένοις λόγοις. Plat. Phaed. 92 D.

Cf. ib. ὁ . . . λόγος δι' ὑποθέσεως ἀξίας ἀποδέξασθαι εἴρηται.

4. From the field of games: Plat. Theaet. 181 A, ὥσπερ οἱ ἐν ταῖς παλαίστραις διὰ γραμμῆς παίζοντες, of a game played by two parties pulling against one another across a line.<sup>17</sup>

#### IV. Temporal

Commonly either of extent throughout a period of time, or of an interval of time, usually. 'after an interval.'

1. δι' ἡμέρας, 'through the day,' i. e., 'all day long': Telecleid. Incert. 28; Hermipp. 4. 6, δι' ἡμέρας ὅσημέραι 'all day and every day'; Pherecr. 64 K; Ar. Nub. 1053, ἀ τῶν νεανίσκων ἀεὶ δι' ἡμέρας λαλούντων; Eccl. 63, Pax 56, cf. 27; Ran. 260, 265; Vesp. 485;<sup>18</sup> Hdt. 1. 97; 2. 173; 7. 210. 2; Thuc. VII. 82. 1; but cf. II. 29. 3, δι' ἡμέρων πολλῶν 'at a distance of many days'; Apollonph. Incert. 6 K. δι' ἀμέρας; Plat. Legg. 758 A; cf. Rep. 343 B, διὰ νυκτὸς καὶ ἡμέρας 'night and day', i. e., 'through' or 'by'; but διὰ τρίτης ἡμέρας Hdt. 2. 37, *et al.* 'every third day' (cf. διὰ χρόνου); cf. διὰ τρίτης Ael. N. A. 457 'in the course of the third day.' Amphis 43 K, πίνουσ' ἐκάστης ἡμέρας δι' ἡμέρας; Timocles 8. 13 K.

Cf. Eur. El. 909, δι' ὄρθρων 'each morning early.'

δι' ἔτους, Ar. Vesp. 1058, 'all the year round'; cf. Xen. Reip. Lac. 2. 4, ἐνὶ ἡματίῳ δι' ἔτους προσεθίζεσθαι.

διὰ νυκτὸς, Anth. Lyr. Ion 2. 7, ἴτω διὰ νυκτὸς ἀοιδῇ, 'let the song go through the night' (as if piercing it).<sup>19</sup>

Xen. An. 4. 6. 22, καὶ ἔκαιον πυρὰ πολλὰ διὰ νυκτὸς, 'during, in the course of, the night.' Plat. Criti. 117 E, μεθ' ἡμέραν καὶ διὰ νυκτὸς, differs slightly, if at all, from the use of various other prepositions with νύξ, cf. μεθ' ἡμέραν here.

δι' ὄρφνης (Dor. ὄρφνας), a poetic variation for νυκτὸς, 'through the darkness of night,' hence, 'through the night.' Eur. Suppl. 994, Rhes. 697, 774 (c. adj.) πυκνῆς δι' ὄρφνης.<sup>20</sup>

διὰ χειμῶνος, 'in the course of,' during the winter,' Plat. Tim. 74 C (cf. w. art. Xen. Hell. 3. 2. 9.).

<sup>17</sup>Cf. ἀπό Theocr. 6. 18, τὸν ἀπὸ γραμμᾶς κινεῖ λίθον, where, however, the metaphor appears to be from the game of πεσσοί (v. Cholmeley, 'and moves out the piece on the centre line').

<sup>18</sup>v. Starkie *ad loc.*

<sup>19</sup>The night seems to be thought of as an object. Cf. διὰ νύκτα in Homer.

<sup>20</sup>Cf. use by Eur. of other preps. with the same noun, ἐν Ion 955, Rhes. 69, 587; εἰς H. F. 352, κατὰ Rhes. 678.

2. *διὰ χρόνον*, usually 'after an interval.' Soph. Ph. 758, ἥκει γὰρ αὕτη διὰ χρόνου, 'from time to time,' 'intermittently'; but ib. 285, ὁ μὲν χρόνος δὴ διὰ χρόνου προὔβαινέ μοι, 'one space of time after another,' 'day after day.' Eur. I. A. 636 (if these verses are genuine) διὰ χρόνον 'at last,' i. e., 'after an interval,' note in close proximity (640) πολλῶ χρόνῳ, var. with same meaning; but in I. A. 1172 διὰ does not have this meaning, but διὰ μακρᾶς ἀπουσίας = 'during a long absence.' Pherecr. 132 K; Telecl. 38 K; Ar. Lys. 904; Pax 570, 710; Plut. 1055, (in 1045 emphasized by an adj., ἔοικε διὰ πολλοῦ χρόνου σ' ἐορακέναι, so Vesp. 1476, cf. Hdt. 3. 27); Vesp. 1252; Hdt. 4. 1, διὰ χρόνου τοσούτου κατιόντας; Thuc. II. 94; Xen. Mem. 2. 8. 1; 4. 4. 5; Lys. I. 12; Plat. Phaedr. 247 D; Parm. 136 E; Rep. 328 C; Charm. 153 A; Tim. 22 D (note pl. and adj.) διὰ μακρῶν χρόνων; Politic. 269 B, διὰ δὲ χρόνον (note intrusive particle); Euthyd. 273 B; Hipp. Mai. 281 A, ὥς διὰ χρόνον ἡμῖν κατῆρας εἰς τὰς Ἀθήνας (strong idiomatic tone) 'what an age it is since you put in at Athens!' Tim. 26 A; 38 A. Isocr. IV. 46 (διὰ πολλοῦ χρόνου, so Aeschin. III. 59; Menand. 13 K) cf. Aeschin. III. 220, τὸ διὰ χρόνου λέγειν 'at intervals,' 'intermittently.' Cf. for meaning 'after an interval,' Plat. Tim. 23 A. δι' εἰωθότων ἐτών *et al.*

Cf. δι' ἔτους πέμπτου, Ar. Pl. 584 (of the Olympic games); Xen. Reip., Ath. 3. 5. cf. ἀνά Hdt. 8. 65; δι' ἐνιαυτοῦ πέμπτου Plat. Criti. 119 D; διὰ πεντετηρίδος, Hdt. 3. 97; 4. 94. Cf. Plat. Legg. 834 E, διὰ πέμπτων ἐτών, 624 B, δι' ἐνάτου ἔτους, etc. δι' ἐνιαυτοῦ, Ar. frg. 569 K; Xen. Reip. Ath. 3. 6; Antiphon frg. 28.

### 3. Adv. phr. of continuance.

δι' αἰῶνος, 'forever,' 'for all time to come.' Aesch. Ag. 554, τίς δὲ πλὴν θεῶν / ἅπαντ' ἀπήμων τὸν δι' αἰῶνος χρόνον (note adj. use); cf. Cho. 26; Eum. 563; Soph. El. 1024; Eur. Alc. 475; Dem. 1390. 6.<sup>21</sup> But Diels, *Vorsokr.*, 204. 2 (frg. Emped. B. 110)<sup>22</sup> = 'throughout your lifetime'.

δι' ὀλίγου, v. *infra* p. 28.

διὰ παντός, 'from the beginning to the end,' 'continually,' 'forever,' 'throughout.' Aesch. Prom. 283, τοὺς σοὺς δὲ πόνοὺς / χρῆζω διὰ

<sup>21</sup>Cf. R P § 68 fr. Philolaus, ἐξ αἰῶνος ἐς αἰῶνα, 'from everlasting to everlasting.' In Aesch. Sept. 219, ἐμὸν κατ' αἰῶνα, although κατὰ differs little in force from διὰ, the modifying possessive prevents it from being a phrase. διὰ βίου 'throughout life,' Plat. Rep. 586 A *et al.*, Bato Αἰτωλ. K. III. p. 326, seems to have a tang of familiarity, perhaps not more than a tag.

<sup>22</sup>Text corrupt.



παντός ἀκούσαι 'from the beginning to the end,' (virtually synon. w. διὰ τέλους ib. 273); Cho. 862, ἡ πάνυ θήσειν Ἀγαμεμνονίων/οἴκων ὄλεθρον διὰ παντός; ib. 1019, οὔτις μερόπων ἀσινῆς βίον/διὰ παντός ἀπήμον' ἀμείψει cf. διὰ τέλους in Eur. Hec. 1193, H. F. 103, Suppl. 270). Aesch. Eum. 975 'forever'; Soph. Ai. 705, Ἀπόλλων . . . /ἐμοὶ ξυνείη διὰ παντός εὐφρων, similar although, instead of χρόνου, the ellipsis might be thought of as τοῦ βίου 'through all my life.' Eur. Alc. 888, ἐξὸν ἀτέκνους / ἀγάμους τ' εἶναι διὰ παντός, here although παντός is neut. it seems to be equal to διὰ παντός τοῦ βίου.<sup>23</sup> Eur. I. T. 1117 'continually'; Hdt. 1. 122, ἡμέ τε ταύτην αἰνέων διὰ παντός; Ar. Pax 398, διὰ παντός αἰεί; Thuc. I. 38, 76, 84, 85; II. 16, 49. 6 ('continually,' 'by night as well as day'); III. 58. 3, 93. 2; IV. 61. 5, 119. 3; V. 69. 1, 105. 2; VII. 6. 1, 61. 2; Xen. An. 7. 8. 11; Reip. Lac. 11. 8; Plat. Cratyl. 416 B; Phaedr. 240 E, φυλαττομένω διὰ παντός 'continually'; Polit. 294 C (= *semper*); Rep. 407 D 'throughout' (adj. use); 429 C (*bis*); 430 B; 433 A, 561 D; Prot. 327 D; Tim. 18 B, 40 B (adj. use); 49 E, πῦρ τὸ διὰ παντός τοιοῦτον καὶ ἅπαν; 88 E; Alcib. I. 108 B; Legg. 836 C; Axiochus 366 C; εἰς ἀγωγή Ἀλκιν. XIV.; Dem. 263. 110; 668. 144; Philemon 131 K; cf. Phoenicid. 4. 5 K διαπαντός; Dem. 301. 219, 'completely,' 'altogether.'

But pl. διὰ πάντων,<sup>24</sup> semi-tech. Crat. 157 K, διὰ πάντων ἀγών, explained by Bekker, Anecd. 91, 10 as equivalent to ὁ ἔσχατος v. Kock I. p. 62, n. Cf. Plat. Rep. 580 B, ὥσπερ ὁ διὰ πάντων κριτῆς ἀποφαινεται usually translated, 'as the judge gives his opinion after going through all the evidence';<sup>25</sup> id. Soph. 253 C (= *omnino*, cf. δι' ὅλων in same passage with same meaning);<sup>26</sup> ib. 254 B, κοινωνεῖν . . . ἀλλήλοις . . . τὰ μὲν ἐπ' ὀλίγον, τὰ δ' ἐπὶ πολλά, τὰ δὲ καὶ διὰ πάντων οὐδὲν κωλύειν τοῖς πᾶσι κεκοινωκέναι 'altogether.'

διὰ τέλους, 'from the beginning to the end,' 'continually,' 'completely.' Aesch. Prom. 273, ὡς μάθητε διὰ τέλους τὸ πᾶν, 'from the beginning to the end'; Eum. 64, διὰ τέλους δέ σοι φίλαξ/ἐγγὺς παρεστώς, 'continually'; Soph. Ai. 685; Eur. Hec. 1193; H. F. 103 (if verse is genuine); Suppl. 270; Bacch. 1260 (w. αἰεί); frg. 275. 3; 287. 15<sup>27</sup> (a commonplace in this often repeated thought); frg. 953. 15;<sup>28</sup> Mosch.

<sup>23</sup>v. Earle ad loc.

<sup>24</sup>Contrast Hom. Il. 12. 104 *supra*, p. 16.

<sup>25</sup>v. Stallb.

<sup>26</sup>Similarly κατὰ πάντων Tim. 60 B.

<sup>27</sup>Nauck ed. Teubner.

<sup>28</sup>Nauck, *Trag. Fr.* 2d ed., 1889.



10. 2; Antiph. V. 42 (*bis*) 50, 51; Andoc. I. 9; Lys. VI. 30; XIX. 11; XX. 14; XXI. 19; XXV. 17; Isocr. III. 25; V. 24; VIII. 17; XV. 17, 54, 216; XIX. 4; Xen. An. VI. 6. 11; Plat. Soph. 237 A, 'from the beginning to the end'; Phileb. 36 E, 60 C (w. *αἰέ*); Alcib. II. 142 B; Rep. 519 C; Tim. 38 C, 85 E 'completely'; Legg. 635 B, 646 C, 687 C, 721 C, 807 E, 865 A, Epist. 353 A; Antiphanes 134. 2 K; Alexis 125. 16 K; 237 K; Amphis 33. 4 K; Timocles 8. 5 K; Lycurg. 16; Dem. 216. 17; 668. 145;<sup>29</sup> Menand. 325. 16; 349. 4 K; Hegesipp. 2. 3 K. Cf. pp. 86, 112, 167, 183.

#### V. *Adverbial*

a. With nouns, 1. mainly abstractions. *δι' αἰδοῦς*, equiv. adv. *αἰδοίως*, Eur. Bacch. 441, *κάγώ δι' αἰδοῦς εἶπον*, 'with reverence,' 'respectfully.'

*δι' αἰῶνος*, v. *supra* p. 22.

*δι' ἀκριβείας*, adv. *ἀκριβῶς*, 'with minuteness' or 'precision,' freq. in Plato. Plat. Theaet. 184 C; Polit. 295 B; Rep. 414 A; Tim. 23 D, 52 C, 56 C, 73 B, 89 D; Legg. 763 B, 807 B, 818 A, cf. 876 C, *διὰ πάσης ἀκριβείας*. Cf. Legg. 809 E, *εἰς ἀκριβειαν* . . . *ιτέον*; 983 C, *εἰς ἀκριβειαν* . . . *πορεύεσθαι*; 769 D, *πρὸς τὴν ἀκριβειαν*, 807 E, *ἀκριβῶς*, etc. So Rhett. Spengel III. 334. 20, *ἐπ' ἀκριβείας*.

But Plat. Legg. 844 B, *ἐὰν δὲ* (sc. *ὑδωρ*) *δι' ἀκριβείας ἢ καὶ τοῖς γέλτοισι* 'if water was scarce,' a different and rare meaning which in this phr. occurs only here.

*δι' ἀσεβείας*, adv. *ἀσεβῶς* (late pr.) Isocr. IX. 25, *παρασκευασθῆναι δι' ἀσεβείας*, *pie peragi non posse* (Didot ed.).

*δι' ἀσφαλείας* . . . *ῥῥουν*, Thuc. 1. 17, adv. *ἀσφαλῶς*.

*διὰ βίας*, so *δι' ἐκόντων* in same passage, Plat. Phileb. 58 A, *πάντα γὰρ ὑφ' αὐτῇ* (i. e., *ἡ τοῦ πείθειν τέχνη*) *δοῦλα δι' ἐκόντων*, *ἀλλ' οὐ διὰ βίας ποιοῖτο*, 'voluntarily not forcibly,' adv. *βιαίως*.

*δι' εὐλογίας*, Eur. H. F. 356, *ὑμνῆσαι* . . . *δι' εὐλογίας*.

*δι' εὐπετείας*, 'easily'=adv. *εὐπετῶς*, Eur. Phoen. 262. cf. *μετ' εὐπετείας* Plat. Tim. 64 D; *κατ' εὐπέτειαν* Dion. H. 6. 52.

*δι' εὐφημίας*, 'euphemistically,' Plat. Legg. 736 A cf. adv. *εὐφῆμως*.

Cf. *διὰ καρτερίας*, Xen. Mem. 2. 1. 20, *αἱ δὲ διὰ καρτερίας ἐπιμέλειαί* =adj., 'through patience,' i. e., long-continued exertions.

*διὰ κοσμιότητος*=*κοσμίως*, Dem. 1372. 80.

*διὰ μέθης*, Plat. Symp. 176 E, *συγχωρεῖν πάντας μὴ διὰ μέθης ποιήσασθαι τὴν ἐν τῷ παρόντι συνουσίαν*.

<sup>29</sup>Lutz, *Präp. bei d. attischen Rednern*, S. 64 states that this is the only occurrence in Dem., apparently overlooking 216. 17.

*διά νόμων ζῆν*, Plat. Legg. 780 A 'in conformity to law,' an extension of *διά* c. gen. to express manner, probably influenced by *διά τάξεις* in same sentence (v. *διά* c. *εἶναι*, p. 30f.). The use of *νόμος* (sing. and pl.) c. *κατά, παρά, ἐν*, helps the tendency to extend the phr. to other preps.

*δι' ὀργῆς*, dat. adv. *ὀργῇ*, Soph. O. T. 807, *παίω δι' ὀργῆς* 'in anger'; so Thuc. II. 11. 4.<sup>30</sup>

(W. modifying adj.) *δι' ὀλίγης παρασκευῆς*, 'at short notice,' 'off-hand', Thuc. IV. 8. 8.

Cf. R P § 62 (Porphy. v. Pyth. 53), *τὰ μὲν κάρπιμα σφετερίσασθαι διὰ βραχείας ἐπισκευῆς*, 'with slight alteration.'

*διὰ πελάγους*, Thuc. VI. 13, 'out at sea' opp. to *παρὰ γῆν ἣν τις πλέη*.

*διὰ πίστεως*, adv. *πιστῶς*, 'with good faith', Xen. An. 3. 2. 8, *τοὺς στρατηγοὺς, οἳ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν*.

*διὰ σιγῆς*, dat. adv. *σιγῇ*, Plat. Gorg. 450 C; cf. *μετὰ σιγῆς* Soph. 264 A.

*διὰ σκότους*, fig. expression nearly equiv. to adv. Xen. An. 2. 5. 9, *ἄνεν δὲ σοῦ πᾶσα μὲν διὰ σκότους ἢ ὁδός* sc. *ἐστι*, i. e., 'is dark and obscure.'

*διὰ σπουδῆς*, 'in haste,' 'hastily,' dat. adv. *σπουδῇ*. Eur. Bacch. 212, *Πενθεὺς πρὸς οἴκους ὅδε διὰ σπουδῆς περᾶ*, so Thuc. VI. 69. 1; Xen. Hell. 6. 2. 28, *διὰ σπουδῆς* opp. to *καθ' ἡσυχίαν*; cf. *ἐκ*, p. 68. But contrast *ἀπό* Hom. Il. 7. 359; 12. 233 'in earnest,' v. p. 35.

*διὰ σωφροσύνης* adv. *σωφρόνως*. Aeschin. I. 159.

*διὰ τάχους, ταχέων*=adv. *ταχέως*, no apparent difference in use of sing. and pl. *διὰ τάχους*: Soph. Ai. 822, cf. 853 *σὺν τάχει τινί*; Tr. 595; Thuc. I. 63. 2; II. 18. 4; III. 18. 2; 109. 3; IV. 25. 2; 85. 2; 106. 4; VI. 69. 1; 79. 3; 98. 2; 104. 1; VII. 22. 2; 29. 2; VIII. 2. 1; 12. 3; 15. 2; Plat. Polit. 271 A; Legg. 812 E; Dem. 1145. 20; 1154. 50; 1208. 6; 1210. 12; 1379. 100. *διὰ ταχέων*: Thuc. I. 80. 3; III. 13. 2; IV. 8. 4; 96. 1; VI. 66. 2; Lys. II. 26; Isocr. VI. 69; XII. 202; XVI. 7; Ep. 7.13; Xen. An. 1. 5. 9; Plat. Apol. 32 D; Isae. VII. 15; Dem. 867. 14; 1162. 76; 1247. 5; Aeschin. I. 145, etc. (freq. in Orr. from Isocr. on). So *τάχος* w. other preps., *ἀπό* p. 44, *εἰς* p. 111, *ἐν* p. 183, *κατά, μετά, σὺν*, also adv. acc.

*διὰ τέλους*, v. *supra*, p. 23.

Cf. w. above uses, *δι' ὑπονοῶν*, Alciphro 2. 4. 'by insinuation,' 'covertly,' so *κατά, δι' ὑπονοίας, ἐν ὑπονοίᾳ* in late prose.

<sup>30</sup>Cf. adv. phr. w. other preps. with this noun; perhaps also *διά* c. acc. Aesch. Eum. 981.

2. *διά* c. gen. of the medium of communication, expressing manner and practically equivalent to adv., closely allied to previous group:

Soph. Tr. 1131, *τέρας τοι διὰ κακῶν ἐθέσπισας* (sc. λόγων); Eur. Hel. 309, *πόλλ' ἂν γένοιτο καὶ διὰ ψευδῶν ἔπη*. Plat. Polit. 272 B, *τὸ μὴ μόνον ἀνθρώποις ἀλλὰ καὶ θηρίοις διὰ λόγων δύνασθαι ξυγγίγνεσθαι*; cf. Symp. 176 E, *ἡμᾶς δὲ διὰ λόγων ἀλλήλοις συνεῖναι τὸ τήμερον* cf. al. Minos 320 B, *ἀλλ' ἦν αὕτη ἡ συνουσία, ὥσπερ ἐγὼ λέγω, διὰ λόγων ἐπὶ παιδείᾳ εἰς ἀρετὴν* (probably a reminiscence of *ἡ διατριβὴ τὰ πολλὰ ἐν λόγοις*, Lysis 204 A), cf. Isocr. Ep. I. 2, *διὰ γραμμάτων ποιεῖσθαι τὴν συνουσίαν*. Aeschin. I. 147, *ἵνα δὲ καὶ διὰ τοῦ μέτρου τὰς γνώμας ἀκούσητε τοῦ ποιητοῦ*. Plat. Legg. 773 C is a little different, *ταῦτα δὲ διὰ λόγου μὲν νόμῳ προστάττειν*, 'to prescribe by express provision of law.'

*δι'* *αἰνυμῶν ἐρεῖν*, Ar. Ran. 61 (almost a phr., but may be taken literally); cf. Plat. Tim. 72 B; Aeschin. III. 121.

b. With adjectives:

1. Almost or quite pure adverbs.

*δι'* *ἀπορρήτου*, 'secretly,' 'in secret,' late adv. *ἀπορρήτως*. Dem. 1372. 79 (cf. 80, *ἐν ἀπορρήτῳ καὶ διὰ κοσμιότητος*, where *ἐν* seems to be used merely for variety). So pl. *δι'* *ἀπορρήτων*, Plat. Rep. 378 A (*ἀκούειν*); Aeschin. III. 96; Lycurg. 85. Cf. *ἐν* p. 185.

*δι'* *εἰθείας*, 'directly' (late), Plut. 2. 408 E *συντόμως καὶ ἀπλῶς καὶ δι' εἰθείας* cf. Rhett. Spengel III. 120. 16 (note for comparison w. other preps. *ἀπό* p. 45, *ἐξ* p. 70 also *ἐπὶ*).

*δι'* *ἴσου*, Plat. Rep. 617 B, *ἄλλας δὲ καθημένας πέριξ δι' ἴσου τρεῖς*, 'and three others sitting around at equal distances.' This adj. more closely equiv. to adv. with other preps. cf. *ἀπό* p. 45, *ἐξ* p. 71, *ἐν* p. 188, *εἰς* p. 113.

*διὰ* *κενῆς*, 'to no purpose,' 'in vain,' 'idly,' adv. *κενῶς*. Eur. Tro. 758, *διὰ κενῆς ἄρα / ἐν σπαργάνοις σε μαστὸς ἐξέθρεψ'* ὅδε; Ar. Vespr. 929, *ἵνα μὴ κεκλάγγω διὰ κενῆς ἄλλως ἐγώ* (defined *ἐκ παραλλήλου* by *ἄλλως*); Thuc. IV. 126. 5, *ἥ τε διὰ κενῆς ἐπανάσεις τῶν ὅπλων ἔχει τινὰ δῆλωσιν ἀπειλῆς* (as adj.), 'the empty flourishing of arms'; Plat. Com. Frg., 174. 21 K. *μάτην . . . διὰ κενῆς*; cf. *διακενῆς* Alexis 174. 10 K. Timocl. 27. 5 K.; Menand. Samia 403, 470 (Capps); cf. Ar. Probl. 881<sup>a</sup> 39, *διὰ κενῆς ῥίπτειν*. cf. *ἐν* p. 189, *κατά* (v. L. and S.).

2. Quantitative phrases of space or time, mostly with adv. force:

*διὰ* *βραχέος*, Thuc. II. 83. 5, *διὰ βραχέος παραγιγνόμενοι*, 'being close at hand,' (sc. *χωρίου*) of an interval of distance like *δι'* *ὀλίγου*. So Thuc. IV. 14. 1; 76. 5. But *διὰ βραχέων* (sc. λόγων), 'briefly,' in the

Orr. and Plat.: Lys. XXIV. 5; XXVI. 3; Isocr. VI. 32; XI. 9; XIV. 3; XV. 68, 76, 113; Plat. Theat. 172 D; Polit. 279 C; Prot. 336 A; Gorg. 449 A (in 449 B, κατὰ βραχύ has same meaning); Rep. 424 B; Tim. 17 B, 23 E, 69 A, 90 E; Minos 319 C, 321 C; Legg. 791 B; Dem. 460. 11; 479. 75; 641. 64; 667. 144; 772. 8; 852. 25; 1075. 73; 1098. 60; 1430. 19; Aeschin. I. 109; III. 9, 60, 69, etc.

διὰ βραχυτάτων 'as briefly as possible,' regularly, both in the Orr. and Plato, with ὡς ἂν δύνωμαι, ὡς ἂν οἶός τ' ᾧ, or ὡς: Lys. XII. 62; XVI. 9; XXIV. 4; Isocr. XXI. 2; Plat. Theat. 170 A; Gorg. 449 B, D; Tim. 89 E; Dem. 814. 3; 817. 12; 945. 3; 967. 3; 1055. 18; 1102. 2; 1257. 2; 1422. 2. Cf. (sing. w. λόγου expressed) Dem. 654. 102, ἵνα δ' ὡς διὰ βραχυτάτου λόγου δῆλον ὃ βούλομαι ποιήσω. In contra-distinction are διὰ μακρῶν, 'fully,' and διὰ μακροτέρων (v. *infra*).

δι' ἐλάσσονος, 'at less distance,' Thuc. III. 51. 2.

δι' ἐλαχίστου, Thuc. III. 39. 4, εἴωθε δὲ τῶν πόλεων αἷς ἂν μάλιστα καὶ δι' ἐλαχίστου (sc. χρόνου) ἀπροσδόκητος εὐπραγία ἔλθῃ, ἐς ὕβριν τρέπειν. Cf. late use, Rhett. Spengel, III. 140. 11, δι' ἐλαχίστου συμπλοκαί. But (pl.) Lys. XII. 3, ὅμως δὲ πειράσσομαι ὑμᾶς ἐξ ἀρχῆς ὡς ἂν δύνωμαι δι' ἐλαχίστων (sc. λόγων) διδάξαι, 'as briefly as possible' (very rare for the usual formula of the Orr. διὰ βραχυτάτων).

διὰ μακροῦ, Eur. Hec. 320, διὰ μακροῦ γὰρ ἡ χάρις 'that is a favor that lasts a long time';<sup>31</sup> this use is infrequent, but occurs again Eur. I. A. 1399, ταῦτα γὰρ μνημεῖά μου / διὰ μακροῦ. But Phoen. 1069 διὰ μακροῦ μὲν, ἀλλ' ὅμως / ἔξελλε 'after a long time,' 'long delayed'; I. T. 480, ὡς διὰ μακροῦ μὲν τήνδ' ἐπλεύσατε χθόνα, / μακράν δ' ἀπ' οἴκων χθονὸς ἔσεσθ' αἰὲ κατῶ;<sup>32</sup> Thuc. VI. 15. 4, οὐ διὰ μακροῦ, 'not long after'; so ib. 91. 3 and Plat. Alcib. II. 151 B; \*ιδ\*θᾶττον δὲ καὶ οὐ διὰ μακροῦ πέμψομέν σοι. cf. δι' ὀλίγου Thuc. V. 14. 1, etc.; cf. ἐς μακρόν (Pind.), ἐς μακράν, p. 108. Pl. διὰ μακρῶν, Eur. Frg. 424, ὁρᾷς τυράννους διὰ μακρῶν ἠϋξημένους ὡς μικρά τὰ σφάλλονται 'through a long time,' like διὰ μακροῦ; but Plat. Gorg. 449 B, διὰ μακρῶν τοὺς λόγους ποιεῖσθαι, 'at length'; so Theat. 172 D, Euthyd. 282 D. Cf. Anth. Lyr. Sem. 10. 1, τί ταῦτα μακρῶν διὰ λόγων ἀνέδραμον, showing possibly an earlier step in the history of the phrase. Such phrases may have started in cases where the omitted

<sup>31</sup>L. and S. are wrong in interpreting this 'after a long time,' 'long delayed.'

<sup>32</sup>I. T. 480: this might refer to time or distance. Most edd. apparently take it of the latter and translate 'a long journey'; to make it refer to time, 'after a long interval,' as Phoen. 1069, would seem to fit the antithesis better, although perhaps somewhat illogical. Is this a woman's lack of logic, as she thinks of the time she has been waiting?



noun was clearly implied in the context, cf. διὰ παύρων, Aesch. Frg. 99. 4 v. *infra*.

διὰ μακροτέρων, 'more fully' (of arguments or discussions): Lys. XXII. 7; Isocr. IV. 106; VIII. 27; X. 22; XII. 118; XIV. 3; Ep. 8. 10. Plat. Phileb. 28 C; Dem. 1206. 2; cf. Ar. Pol. 1279.<sup>b</sup> 11, μικρῷ διὰ μακροτέρων, 'at somewhat greater length.' δι' ὀλίγου. Spatial:<sup>33</sup> Eur. Phoen. 1098, ὡς τῷ νοσοῦντι τειχέων εἴη δορός / ἀλλή δι' ὀλίγου (*sc.* χώρου) 'at a short distance,' Thuc. II. 89. 9; III. 21. 4, 43. 4; V. 66. 1; VII. 15. 2, 36. 5, τὴν γὰρ ἀνάκρουσιν οὐκ ἔσεσθαι τοῖς Ἀθηναίοις ἐξωθουμένοις ἄλλοσε ἢ ἐς τὴν γῆν, καὶ ταύτην δι' ὀλίγου καὶ ἐς ὀλίγον; ib. 71. 3.<sup>34</sup> Temporal: Thuc. I. 77. 6, εἶπερ οἷα καὶ τότε πρὸς τὸν Μῆδον δι' ὀλίγου ἡγησάμενοι ὑπεδείξατε, ὁμοῖα καὶ νῦν γνῶσεσθε 'for a short time'; id. IV. 95, δι' ὀλίγον μὲν ἢ παραίνεσις γίγνεται=Lat. *brevis*; V. 69. 2, εἰδότες ἔργων ἐκ πολλοῦ μελέτην πλείω σφύζουσιν ἢ λόγων δι' ὀλίγου καλῶς ῥηθεῖσαν παραίνεσιν (note ἐκ πολλοῦ in antithesis); so II. 85. 2, οὐκ ἀντιτιθέντες τὴν Ἀθηναίων ἐκ πολλοῦ ἐμπερίαν τῆς σφετέρας δι' ὀλίγου μελέτης. But Thuc. V. 14. 1, καὶ δι' ὀλίγον αἴθις ἐν Ἀμφιπόλει of an interval of time, 'shortly afterwards'; so VI. 11. 4; VII. 39. 2. Cf. Dion. H. 6. 34, καὶ δι' ὀλίγον πᾶσα ἡ πόλις ἦν ἀκοσμίας πλήρης καὶ θορύβου. But pl. δι' ὀλίγων, (*sc.* λόγων)=*raucis verbis*, cf. διὰ βραχέων *supra*. Plat. Phileb. 31 D, εἰ δὲ δι' ὀλίγων περὶ μεγίστων ὅτι τάχιστα ῥηθῆναι; so Legg. 778 C. But cf. R P § 149 (Plut. Nic. 23. 3), ἀπόρρητος ἔτι καὶ δι' ὀλίγων (of something communicated to a few).

δι' ὀλιγίστων, Plat. Ep. 351 D, ταῦτόν δὲ καὶ Δίωνα ἔσφηλε δι' ὀλιγίστων, Lat. *aliquantulum*.

διὰ παύρων, cf. διὰ βραχέων, δι' ὀλίγων. Aesch. Frg. 99. 4 (Nauck), ἴν' οὖν τὰ πολλὰ κείμενα διὰ παύρων λέγω.<sup>35</sup>

διὰ πολλοῦ, Thuc. VI. 11. 1, 'at a great distance.' But cf. later of time, Luc. Necom. 15 (*sc.* χρόνου), 'through,' i. e. 'lasting a long time,' but Nigr. 2, 'after a long interval.'

<sup>33</sup>Cf. Aesch. Sept. 762, μεταξύ δ' ἀλλὰ δι' ὀλίγου | τείνει πύργος ἐν εὐρεῖ, which Flagg renders 'But between' (us and the waves of battle) 'defence for little space extends, a tower in width' (διὰ of the interval, the intervening space). ἀλλὰ δι' ὀλίγου is MS. reading, but the text is corrupt and disputed; ἀλλὰρ (M. Schmidt, Rh. M. XIX. 627) δδ' ὀλίγω W.

<sup>34</sup>A late use c. μετά is interesting, R P § 151 (Simpl. Phys. 155. 23), μετ' ὀλίγον . . . μετ' ὀλίγα, 'a little further on' (in a book).

<sup>35</sup>Interesting for comparison in the history and growth of such phrases. This might easily have become a phr., but did not maintain itself.



διὰ πλείονος, Thuc. I. 124. 2, τῆς δ' ἀπ' αὐτοῦ διὰ πλείονος εἰρήνης ἐπιθυμήσαντες (sc. χρόνου), 'lasting through a longer time.' Pl. διὰ πλείονων, Isocr. III. 17 of discussing a thing at large, fully. Cf. Isocr. XI. 2; XII. 182.

διὰ πλείστου, Thuc. II. 97. 2, ταυτῇ γὰρ διὰ πλείστου (sc. χωρίου) ἀπὸ θαλάσσης ἄνω ἐγίγνετο, 'for by this route the distance from the sea into the interior was the greatest'; id. IV. 115. 3, καὶ μάλιστα οἱ διὰ πλείστου . . . φυγῇ . . . ὤρμησαν, 'those at the greatest distance'; so Thuc. VI. 11. 4, τὰ γὰρ διὰ πλείστου πάντες ἴσμεν θαναζόμενα. But id. VI. 11. 6, ὅσῳ καὶ περὶ πλείστου καὶ διὰ πλείστου δόξαν ἀρετῆς μελετῶσιν (sc. χρόνου), (Jowett: 'the rather because they have labored so earnestly and so long to win a name for valor').

διὰ τοσούτου, 'at so short a distance,' Thuc. II. 29.

#### VI. *Periphrasis*

Prepositional phrases with a more or less colorless verb of being or motion used as a periphrasis for the action or state described by the verb indicated by the noun in the phrase.

a. Verbs of motion c. διὰ and a Gen. most frequently of an abstract noun:

Aesch. Pr. 121, τὸν πᾶσι θεοῖς / δι' ἀπεχθείας ἐλθόνθ', where it appears to mean 'hated by all the gods'; this, the earliest case, is the only one with this passive and objective meaning.

Aesch. Suppl. 475, διὰ μάχης ἤξω τέλους (c. dat.) 'through the issue of battle' like the later διὰ μάχης ἐλθεῖν, etc., e. g. Eur. Hel. 978, ἐλθεῖν διὰ μάχης σῶ συγγόνῳ; Hdt. 1. 169 (ἀφικνεῖσθαι); 6. 9. 4 (ἐρχεσθαι); so Thuc. II. 11. 3, etc. Cf. Xen. An. 3. 2. 8, διὰ παντὸς πολέμου ἵεναι; allied is Eur. Phoen. 754, καὶ ξυσταθέντα διὰ μάχης ἐλεῖν δορί.

Soph. Ant. 742, διὰ δίκης ἰὼν πατρί, 'engaging in controversy with,' so 'to go to law,' cf. Thuc. VI. 60. 3.

Soph. El. 1509, δι' ἐλευθερίας μόλις ἐξῆλθες. This is at the same time idiomatic and admits of a literal interpretation which is helped by the force of ἐξ in the compound.<sup>36</sup>

Soph. O C 905, εἰ μὲν δι' ὀργῆς ἦκον ἥς ὅδ' ἄξιος, the meaning of the verb is here blunted until it has little more force than εἶναι 'if I were in such wrath as this man deserves'; this phr. is frequent with verbs of being, an extension of the idiom found first in Hdt. and Eur.

<sup>36</sup>Jebb's note here, that διὰ in this idiom usually denotes a course of action and not a state, is misleading and not in harmony with Soph. O C 905 and with examples from Eur. cited below. The difficulty in this passage arises from the blending of the literal and idiomatic uses.

Soph. O. T. 773, *διὰ τύχης τοιαῦδ' ἰών*, here more lit. than some of the later cases; not an emotion, but an actual plight; the adj. modifier also lessens the idiomatic feeling, cf. Eur. Hippol. 543.

Eur. Phoen. 20, *καὶ πᾶς σὸς οἶκος βήσεται δι' αἵματος*, local metaphor partially faded, 'steeped in blood,' not 'wade through blood.'<sup>37</sup>

In Phoen. 479, Euripides combines the abstract and concrete, *καὶ μὴ δι' ἔχθρας τῷδε καὶ φόβου μόλων*; cf. Hippol. 1164 (*ἀφιγμένος*), cf. also c. *γίγνεσθαι*, Ar. Ran. 1412; cf. further, Eur. Phoen. 384, *διὰ πόθου δ' ἐλθῆνθα*; Andr. 416, *πατρὶ τῷ σῷ διὰ φιλημάτων ἰών*; Or. 757, *διὰ φόβου γὰρ ἔρχομαι* (cf. c. *εἶναι* infra); Alc. 874, *δι' δόυνας (=ης) ἔβας / σαφ' οἶδα*=El. 1210, cf. Eng. idiom, 'they went through great trouble' and 'they have been through everything' (of trouble); Xen. An. 3. 2. 8, *αὐτοῖς διὰ φιλίας ἵεναι* 'to enter into friendship with them,' (but Xen. Reip. Ath. 2. 5, *διὰ φιλίας ἵεναι*, 'through a friendly country'); cf. Plat. Pol. 304 E; Prot. 323 A, *διὰ δικαιοσύνης ἵεναι*.

Allied phenomena:

Eur. Med. 872, *ἐγὼ δ' ἑμαυτῇ διὰ λόγων ἀφικόμην*, 'I held converse with myself'; Tro. 916, *ἐγὼ δ' ἄσ' οἶμαι διὰ λόγων ἰόντ' ἐμοῦ | κατηγορήσειν*, 'to come to open speech'; cf. Suppl. 112, *πέρας γὰρ οὐδὲν μὴ διὰ γλώσσης ἰόν*.

b. *διὰ* c. gen. of a state or condition with a verb of being (*εἶναι*, *γίγνεσθαι*), or with *ἔχειν*, *λαβεῖν*, an extension of *διὰ* c. gen. and a verb of motion. Cf. also *εἶναι* *ἐν* pp. 193 ff.

Eur. I. T. 683, *ταῦτ' οὖν φοβοῦμαι καὶ δι' αἰσχύνης ἔχω*; Hec. 851, *σε . . . δι' οἴκτου χεῖρα θ' ἱκεσίαν ἔχω*; cf. Suppl. 194, *δι' οἴκτου τὰς ἐμὰς λαβεῖν τύχας*.

Ar. Ran. 1412, *δι' ἔχθρας οὐδετέρῳ γενήσομαι*, 'I won't become an enemy to either of them.' Eccl. 888, *κεῖ γὰρ δι' ὄχλου τοῦτ' ἐστί*, 'if this is a bore to the spectators'=ὄχληρόν *εἶναι*; so Thuc. I. 73. 2; Plat. Alcib. I. 103 A. Cf. *διὰ μόχθων εἶναι*, Xen. Cyr. 1. 6. 25.

Hdt. 1. 206, *πάντως μάλλον ἢ δι' ἡσυχίης εἶναι*, cf. Thuc. II. 22. 1.

Hdt. 2. 91, *διὰ πάσης ἀγωνίας ἔχοντα*, 'extending through every kind of contest.'

Thuc. II. 60. 4, *καὶ ἐμέ τε . . . καὶ ὑμᾶς αὐτοὺς . . . δι' αἰτίας ἔχετε et al.* cf. Dion. H. 1. 70, *εἶναι δι' αἰτίας*=*αἰτιασθαι*. Cf. *ἐν*, p. 165. Thuc. I. 40. 4, *δι' ἀνοκωχῆς γίγνεσθαί τι*, 'to be at truce with one';<sup>38</sup> id. II. 11. 4, *ἄδελφα γὰρ τὰ τῶν πολέμων, καὶ ἐξ ὀλίγου τὰ πολλὰ καὶ δι' ὀργῆς*

<sup>37</sup> Cf. Pearson *ad loc.*

<sup>38</sup> Cf. Isocr. XVIII. 28, *διὰ συνθηκῶν εἶναι τι*; for prep. idioms c. *συνθήκη*, v. *ἐκ*, p. 63.

αἱ ἐπιχειρήσεις γίνονται; cf. 37. 2, 64. 1; V. 46. 5 (c. ἔχειν); id. VI. 34. 2, αἰεὶ διὰ φόβου εἰσὶ, so VI. 59. 2 cf. pl. Plat. Legg. 791 B.

Thuc. II. 81. 4, διὰ φυλακῆς ἔχοντες (absol. no object acc.) 'keeping a look-out,' semi-tech.; so id. VII. 8. 3; cf. VIII. 39. 3, διὰ φυλακῆς ποιησάμενοι c. acc. cf. ἐν φυλακῇ εἶναι, ἔχειν ἡμέρα.

Xen. Hier. 9. 2, δι' ἀπεχθείας γίνεσθαι, cf. c. ἐλθεῖν *supra*. Ib., διὰ χαρίτων εἶναι, γίνεσθαι, but id. Reip. Lac. 2. 12, διὰ χαρίτων τῇ ὥρᾳ χρώνται

Plat. Phaed. 82 E, δι' ἐπιθυμίας εἶναι; id. Tim. 88 A, δι' ἐρίδων καὶ φιλονεικίας γιγνομένων; cf. Plut. Caes. 33, δι' ἐρίδων ἦν; Plat. Legg. 780 A, πάντα διὰ τάξεως . . . γίνεσθαι, 'to be orderly in all respects.' Isocr. IV. 138, διὰ μιᾶς γένηται γνώμης Isae. VII. 14, ὃν ἐκεῖνος . . . δι' ἐπιμελείας εἶχεν, Lat. *fovere*.<sup>39</sup>

Allied is Xen. Cyr. 4. 6. 6, καὶ διὰ πένθους τὸ γῆρας διάγων.

Somewhat different is Soph. Ant. 639, οὕτω . . . χρῆ διὰ στέρνων ἔχειν, a periphr. for φρονεῖν or διακεῖσθαι.<sup>40</sup>

### VII. Noteworthy uses of preposition

1. Instrumental: διὰ χειρὸς and διὰ χειρῶν in certain literal uses are clearly instrumental, in others they may be so translated, or may be interpreted with slight idiomatic tinge. E. g. Aesch. Sept. 513, διὰ χειρὸς βέλος φλέγων (cf. ib. 433); so Pers. 239, πότερα γὰρ τοξουλκὸς αἰχμὴ διὰ χειρὸς λαοῖς πρέπει; and Suppl. 193, ἰκτηρίας . . . σεμνῶς ἔχουσαι διὰ χειρῶν ἐκωνύμων 'in their left hands.' Closely related is Soph. OC 470, πρῶτον μὲν ἱρὰς ἐξ ἀεὶρύτον χοῶς κρίνης ἐνεγκοῦ, δι' ὁσίων χειρῶν θιγών. Cf. Soph. Ant. 916, καὶ νῦν ἄγει με διὰ χειρῶν οὕτω λαβών, i. e. forcibly. Cf. ib. 1258, μνήμ' ἐπίσημον διὰ χειρὸς ἔχων; Thuc. II. 76. 4, ἀφίεσαν τὴν δοκὸν . . . καὶ οὐ διὰ χειρὸς ἔχοντες,<sup>41</sup> 'no longer grasping it firmly.'

2. Distributive: Soph. Ph. 285, ὁ μὲν χρόνος δὴ διὰ χρόνον προὔβαινέ μοι; Eur. Andr. 1248, βασιλέα δ' ἐκ τοῦδε χρῆ/ἄλλον δι' ἄλλον διαπερᾶν Μολοσσίας, 'one after another.'

<sup>39</sup>Cf. later, Luc. Amor. 13, δι' εὐμαρείας οὖν ἐστίν. Hdn. 2. 2. 17, διὰ τιμῆς τε καὶ θαύματος ἔσχετε. Different but a slight phr., is Diog. L. X. 12, τοὺς γνωρίμους (i. e., the pupils of Epicurus) καὶ διὰ μνήμης ἔχειν τὰ ἑαυτοῦ συγγράμματα.

<sup>40</sup>Jebb: The gen. does not here, as in other cases, denote a state or act of the mind, but the mind itself, and οὕτω with ἔχειν shows that the verb is intr., whereas usually in such phrases ἔχειν is trans.

<sup>41</sup>L. and S., so Mills and Marchant, are wrong here in translating fig. 'to have in hand,' i. e., 'under control.' For such idiomatic uses of διὰ χειρὸς ἔχειν v. *supra*, p. 18.

3. Pregnant: Ar. Nub. 583, βροντὴ δ' ἑρράγη δι' ἀστραπῆς, 'thunder burst through the lightning,' i. e. 'through the rift cloven by the lightning,' quoted from Soph. frg. 520. 2 (Nauck).

4. Plastic and picturesque. Aesch. Cho. 56, σέβας δ' ἄμαχον, ἀδάματοι, ἀπόλεμον τὸ πρὶν δι' ὧτων φρενὸς τε θαμίᾳς περαῖνον, νῦν ἀφίσταται, 'that filled the people's ears and minds'; Soph. O. C. 1250, δι' ὀμματος/ἀστακτὶ λείβων δάκρυον ὧδ' ὁδοιπορεῖ; Ant. 1188, καὶ με φθόγγος οἰκείου κακοῦ/βάλλει δι' ὧτων; cf. El. 737; O. T. 1387; cf. sing. El. 1439; cf. Eur. Rhes. 294, 566, (sing. Theocr. 14, 27).

## B. c. Acc.

### I. Idiomatic phrases

Idioms with διὰ c. acc. are rare in Attic Greek.

εἰ μὴ διὰ . . ., Lys. XII. 60, εἰ μὴ δι' ἀνδρας ἀγαθοὺς, 'had it not been for good men'; Plat. Gorg. 516 E, εἰ μὴ διὰ τὸν πρύτανιν, ἐνέπεσεν ἄν, 'had it not been for the Prytanis'; so Isocr. VII. 92, εἰ μὴ διὰ Κύρον . . . ἄν ἐσφάλησαν; Dem. 364. 74, οὐ γὰρ ὡς εἰ μὴ διὰ Λακεδαιμονίους, . . . οὐδ' ὡς εἰ μὴ δι' Ἡγήσιππον, οὐδ' ὡς εἰ μὴ διὰ τὸ καὶ τὸ ('as if it had not been for this or that') ἐσώθησαν ἄν οἱ Φωκεῖς so 370, 90; 375, 172; 680, 180. In Latin this is *absque* c. abl. Plaut. Capt. 754. *absque hoc esset*, 'had it not been for this man,' so Trin. 832, *apsque foret te*, so 1127, Bacch. 412, Men. 1024, Pers. 836; Ter. Hec. 601, Phorm. 188, etc.

διὰ στόμα, Aesch. Sept. 51, οἷκτος δ' οὐτις ἦν διὰ στόμα; Ar. Lys. 855, αἰ γὰρ ἡ γυνή σ' ἔχει διὰ στόμα. v. *supra sub* Hom. p. 16.

Possibly a slight id. feeling in Thuc. I. 140. 5, ὡς διὰ μικρόν ἐπολεμήσατε 'for a trifle.'

δι' ἀνάγκην, as used in Ar. Nub. 377, while not a phr. was a catch-word of the philosophy of the time, semi-tech. of what we call 'natural laws'; Democr. said that πάντα κατ' ἀνάγκην γίγνεσθαι.

### II. Abstractions

c. διὰ, really only causal use of prep., but sometimes with more or less adv. force; very frequent, a few examples only will be cited: cf. Hom. δι' ἀφραδίας, p. 17.

Plat. Rep. 465 C, τὰ γε μὴν σμικρότατα τῶν κακῶν δι' ἀπρέπειαν ὀκνῶ καὶ λέγειν; δι' ἀσχολίαν, 'because of business' Eubul. 119 K. cf. ἐν; Thuc. IV. 40, καὶ τινος ἐρομένου . . . δι' ἀχθηδὸνα 'for the sake of teasing.' Plat. Rep. 358 A, ὁ μισθῶν θ' ἔνεκα καὶ εὐδοκιμήσεων διὰ δόξαν ἐπιτηδευτιόν; cf. Menex. 247 B; Rep. 466 C, διὰ δύναμιν ἐπὶ τὸ ἅπαντα τὰ ἐν

τῇ πόλει οἰκειοῦσθαι, cf. other preps. which do show phrases with δόξα and δύναμις; Thuc. I. 71. 5, λίουσι γὰρ σπονδὰς οὐχ οἱ δι' ἐρημίαν ἄλλοις προσιόντες 'from being left alone'; δι' εὐσέβειαν Aristophont. frg. 12. 5 K; δι' ὀργήν, Dem. 527. 41; Ar. Eth. N. 1138<sup>a</sup>. 9; διὰ συνήθειαν, Plat. Soph. 248 B; διὰ τύχην, Isocr. IV. 132; IX. 45; Philemon 99 K.; Menand. 426 K.; Ar. Pol. 1368<sup>b</sup> 34; Phys. 195<sup>b</sup> 32; so κατὰ, but Ar. usually has ἀπὸ τύχης; διὰ τύχας Ar. Pol. 1303<sup>a</sup> 3, cf. ἀπό, p. 44, ἐκ, p. 69, δι' ὕβριν, Dem. 527. 42; διὰ φιλίαν 'through friendship', Xen. An. 5. 5. 15; Thuc. I. 91. 1; διὰ φόβον, Xen. Hier. 1. 38, etc.

Cf. adj. as abstraction: Eur. Fr. 642. 3, πενία δὲ σοφίαν ἔλαχε διὰ τὸ συγγενές. Eubul. Incert. 114 K., καὶ γὰρ ὁ ταῶς διὰ τὸ σπάνιον θαυμάζεται 'owing to its rarity' (slight id.).

### III. Pronominal expressions

A few pronominal expressions in which διὰ has the same causal meaning are so often repeated as to become equivalent to conjunctions.

δι' ὅπερ, 'wherefore,' Thuc. I. 130. 2, 140. 1; Xen. Mem. 3. 10. 14 *et al.* Cf. διόπερ Isocr. V. 131; XV. 322.

διὰ τί, 'why?', 'wherefore?', Ar. Nub. 58; Xen. Mem. 2. 6. 25; Plat. Prot. 355 C; Alexis 244 K. *et saepe*.

δι' ἄλλο τι 'for some other reason' Plat. Euthyphro 3 D. Cf. Thuc. III. 11. 3.

διὰ τοῦτο, 'on this account,' 'therefore,' often followed by ὅτι Xen. Mem. 2. 3. 6; ib. 6. 3; 3. 5. 13, 7. 2, 12. 5; An. 4. 1. 21 *et saepe*. Lys. I. 35; II. 1; IV. 14 *et al.* Aeschin. I. 27, 73, 126, 165; II. 35; III. 47; III. 191, ὅτι . . ., διὰ τοῦτο; id. I. 73, διὰ τοῦτο . . ., ὅτι so III. 229; *et al.* Also with the particles, ὅπως, ἵνα, e. g. διὰ τοῦτο . . . ὅπως Aeschin. II. 123; διὰ τοῦτο . . . ἵνα Lys. XXXII. 22;<sup>42</sup> Aeschin. III. 135.

διὰ ταῦτα, 'on account of these things,' 'for these reasons,' 'therefore.' Xen. Mem. 1. 3. 7; 2. 1.3, μὴ διὰ ταῦτα, 'not for these reasons,' to be distinguished from the idiom εἰ μὴ διὰ noted above; ib. 3. 10. 14; An. 4. 1. 24. But in these cases it is hardly felt beyond its literal force, while in its constant use in Plato, although it really retains its lit. meaning, it seems to have become practically an illative conjunction. Plat. Rep. 341 E; Prot. 327 B, 328 B *et saepe*. So in the Orr.; cf. Alexis 242 K.

<sup>42</sup>v. Adams *ad loc.*



## PART II

### ἀπό

Idg. \*apo, Gr. ἀπό, epic ἀπαί, Ai. άρα, Ital. \*ap, Lat. ab, abs, Got. af, cf. Eng. of, off. meaning from, away from.<sup>1</sup>

ἀπό and ἐκ often have a similar meaning, but in general ἀπό refers to motion *away from*, ἐκ *out of* a place or object; ἀπό does not imply previous place within the object, whereas ἐκ means proceeding from within it; the one bears a more external relation than the other. So ἀπό may indicate removal from the region of, ἐκ from the midst of, the city or battle. Hence in the causal relation ἀπό ordinarily is used of a more remote, ἐκ of a more immediate cause, yet even in Homer they are sometimes used together with the same meaning, e. g. Od. 10. 350, γίγνονται δ' ἄρα ταί γ' ἐκ τε κρηνέων ἀπό τ' ἁλσέων/ἐκ θ' ἱερῶν ποταμῶν.

With both ἀπό and ἐκ the Genitive is Ablative.<sup>2</sup>

The ordinary classification<sup>3</sup> of the uses of ἀπό is substantially the following: I. Spatial: 1. removal from a place or object with verbs of motion. 2. Absence from a place or object with verbs of rest. It is possible to refer various metaphorical uses to one or the other of these two groups.

II. Temporal, from a point of time, after, sometimes of immediate consecution.

III. Causal and figurative: 1. of origin and source; 2. partitive; 3. of the author or agent of an act, approaching ὑπό with the Genitive; 4. of cause; 5. of material; 6. of means and instrument, 7. of manner.

Or, 1. starting point; 2. separation; 3. remoteness; 4. origin.

### A. HOMER

#### I. Idiomatic phrases

ἀπό δόξης, ἀπό σκοποῦ, Il. 10. 324, σοὶ δ' ἐγὼ οὐχ ἄλλιος σκοπὸς ἔσσομαι οὐδ' ἀπό δόξης, i. e. 'contrary to your expectation of me'; but in Od. 11. 344, οὐ μὰν ἡμῖν ἀπό σκοποῦ οὐδ' ἀπό δόξης / μνθεῖται βασιλεια περίφρων, 'not contrary to our opinion,' i. e. the opinion of the person speaking. Here also the phr. ἀπό σκοποῦ,<sup>4</sup> 'away from,' 'wide of the

<sup>1</sup> Walde, Prellwitz, Brugmann, *Kz. vergl. Gr.*

<sup>2</sup> Monro § 224; Kühner-Gerth § 430. For force in composition, v. Monro.

<sup>3</sup> K-G.; L. and S.

<sup>4</sup> For question of accent, v. ftn. 16 ἀπό τρόπου p. 39.

mark'; this idiom continues in later Greek, v. p. 38, cf. also in Attic ἀπό γνώμης, ἀπό τρόπου. Cf. in Attic παρὰ δόξαν.

ἀπὸ θυμοῦ / μᾶλλον ἐμοὶ ἔσεαι, Il. 1. 562 'you will be alienated from my heart,' (L-L-M 'thou wilt be the further from my heart');<sup>5</sup> cf. Il. 23. 595, ἐκ θυμοῦ πεσέειν, ἐκ still fig., but more nearly lit. with verb of motion.

ἀπ' οὐατος, Il. 18. 272, ἀπ' οὐατος ὧδε γένοιτο, 'may it never strike my ear,' i. e. 'Heaven forbend'; so Il. 22. 454, αἶ γὰρ ἀπ' οὐατος ἐμεῦ ἔπος.

ἀφ' ἵππων, in the sense of fighting from the chariot, Il. 5. 13 (balanced by ἀπὸ χθονός), τῷ μὲν ἀφ' ἵππου, ὁ δ' ἀπὸ χθονός ὤρνυτο πεζός; so 5. 19; 15. 386; Od. 9. 49. Cf. καθ' ἵππων Il. 5. 111 and 6. 232 of leaping down from the chariots, and ἐξ ἵππων Il. 5. 163, 'he thrust them both from out their chariots,' where κατά and ἐξ have precisely their own force.

In contrast with ἀφ' ἵππων is ἀπὸ τείχεος, Il. 9. 353 of fighting 'far away from the wall,' i. e. 'from the plain'; also Il. 18. 256 of position far away from the wall, 'for we are far off from the wall.' Il. 18. 215 is a little different, 'standing away from the wall,' 'clear of it'; cf. 22. 16. None of these refer to fighting from the wall in the sense of on it; they indicate remoteness, not the starting point. We find this, however, in Il. 12. 390 'an arrow from the wall.'

## II. Temporal

Il. 8. 54, ἀπὸ δ' αὐτοῦ (i. e. δείπνου), 'immediately after supper.' This is the only case in Homer of transference of ἀπό from the local to the temporal use. From Hdt. on ἀπὸ δείπνου is frequent, v. *infra*, p. 43. ἐκ δείπνων also occurs, v. p. 63.

## III. Adverbial

ἀπὸ σπουδῆς, Il. 7. 359; 12. 233, 'in earnest,' cf. Attic Greek for use with other preps., but with the meaning 'in haste,' v. pp. 25, 68.

## IV. Tags.

### 1. Military:

ἀπὸ κλισίης, Il. 10. 151, 'they found him away from his tent.'

ἀπὸ νηῶν, Il. 24. 401, 'they went away from the ships.'

ἀπὸ νευρῆς, νευρῆφιν, 'the arrow from the cord,' plastic and picturesque. Il. 8. 300, 309; 11. 476, 664; 13. 585; 15. 313; 16. 773; 21. 113. Cf. Hes. Sc. 409.

<sup>5</sup> So Ap. Rhod. 2. 253, θεοῖς ἀπὸ θυμοῦ ἔσεσθαι. Cf. ib. 863, ἐπεὶ μάλα πολλὸν ἀπ' ἐλπίδος ἐπλετο νόστος.

From the battle, or the thick of the fight: ἀπὸ πτολέμοιο, 'remaining away from, aloof from, the war,' Il. 18. 64. ἀπὸ στρατοῦ, στρατόφι, Il. 10. 336, 341, 347, 385 *et al.* ἀπὸ φλόισβου, Il. 5. 322; 10. 416. cf. ἐκ Il. 5. 469, etc.

2. Semi-tech.:

From the race-course, ἀπὸ νύσσης, 'from the start', Il. 23. 758; Od. 8. 121. Cf. p. 41.

3. Literal, but perhaps with slight idiomatic tinge:

ἀπὸ μνηστῆς ἀλόχου, 'far from,' or 'torn away from,' Il. 11. 242; cf. Il. 2. 292, μένων ἀπὸ ἧς ἀλόχοιο of absence from.  
ἀπ' ὀφθαλμῶν 'away from their sight' Il. 23. 53.  
ἀπὸ πραπίδων, 'away from my midriff,' 'my heart,' Il. 22. 43; 24. 514.

ἀπὸ πτόλιος, Il. 4. 514.

ἀπὸ σκοπιῆς, Il. 4. 275; Od. 4. 524. Cf. Plat. Rep. 445 C, ὥσπερ ἀπὸ σκοπιᾶς.

ἀπὸ χειρός, Il. 10. 371 might express agency and might mean 'from my hand,' 'thou shalt not long escape destruction at my hand.'

4. Literal and plastic:

ἀπὸ κρατός τε καὶ ὤμων, Il. 5. 7.

ἀπὸ δὲ κρητῆρος, Il. 10. 578.

θυμὸς ἀπὸ μελέων, Il. 7. 131; 13. 672; Od. 15. 354.

ἀπὸ πασσάλου, Il. 5. 209; 24. 268; Od. 21. 53, so Pind. Ol. I. 26.

Cf. ἐκ p. 51.

ἀπὸ στομάτων, Od. 12. 187.

ἀπ' ὤμων, Il. 5. 7; 7. 122; 15. 544; cf. Archil. 38 (21), freq. in Hes. Th. 671, Sc. 468, etc.

5. Pronominal:

ἀπ' αὐτόφιν, Il. 11. 44.

ἀπὸ τοῦτο 'from that,' Il. 16. 587.

6. Literal, but elsewhere idiomatic:

Il. 22. 126, οὐ μὲν πῶς νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης / τῷ ὀαριζέμεναι, 'now is no time for dalliance from oak tree or from rock,' here is used with literal meaning,<sup>6</sup> a phrase which elsewhere has idiomatic

<sup>6</sup> It is unnecessary to read into this passage, as does Mr. Walter Leaf, allusion to some unknown ancient fable. The phrase has given rise to much discussion, v. A. B. Cook, *CR* XV. 322, but we disagree with Mr. Leaf in thinking its literal use here out of harmony with Homer or Greek. A familiar expression such as this may be used at one time literally and again idiomatically, cf. Eng. "stocks and stones" and its use by Browning quoted by Miss Stawell, *Homer and the Iliad*, p. 77, n.

force as shown by its recurrence with other prepositions and quotation by Plato; Od. 19. 163, οὐ γὰρ ἀπὸ δρυὸς ἐσσι παλαιφάτου οὐδ' ἀπὸ πέτρης, quoted by Plato, Apol. 34 D, and alluded to in Rep. 544 D, where Plato uses ἐκ. Cf. Hes. Th. 35, περὶ δρῦν ἢ περὶ πέτρην.

V. *Noteworthy uses of preposition*

1. Local. Il. 14. 154, "Ἥρη δ' εἰσεῖδε χρυσόθρονος ὀφθαλμοῖσι/στᾶσ' ἐξ Οὐλύμπιο ἀπὸ ρίου, 'out from Olympus away from the peak,' interesting parallel use of ἐκ and ἀπό.

2. Partitive. Od. 5. 40, λαχὼν ἀπὸ ληΐδος αἶσαν.

3. Temporal. In Il. 24. 725, ἄνερ, ἀπ' αἰῶνος νέος ὦλεο, 'fresh from life,' ἀπ' αἰῶνος is not a phrase, but if the text could be trusted the evidence of Hesiod would indicate that it later became so. Cf. Hes. Th. 609, τῷ δέ τ' ἀπ' αἰῶνος κακὸν ἐσθλῷ ἀντιφερέξει ἔμμεναι where it equals αἰεί and is a true adv. phr., but the text is uncertain.<sup>7</sup> Even if genuine here, this form did not become frequent, but gave way before δι' αἰῶνος, v. *sub* διά, p. 22.

B. LITERATURE AFTER HOMER

I. *Idiomatic phrases*

a. With nouns.

ἀπὸ γλώσσης, Theogn. 63, ἀπὸ γλώσσης φίλος εἶναι, i. e. 'superficially,'<sup>8</sup> contrasted w. φίλον ἐκ θυμοῦ; but Hes. Op. 322, contr. w. βίη, ἢ ὄγ' (i. e. ὄλβον) ἀπὸ γλώσσης ληΐσσεται; cf. lit. but plastic, Pind. Ol. VI. 13, αἶνος . . . ὃν ἐν δίκῃ/ἀπὸ γλώσσης Ἀδραστος . . . /φθέγξατ.<sup>9</sup> cf. Py. III. 2; but also, 'by word of mouth,' Hdt. 1. 123; Thuc. 7. 10; cf. Aesch. Ag. 813, δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ/κλύοντες, 'for the gods, hearing the cause pleaded (but not by the tongue)' (Goodwin). But Cratinus 122 K. 'by word of mouth' as opp. to reading='from memory,' cf. ἀπὸ στόματος *infra*, ἀλλὰ μὰ Δι' οὐκ οἶδ' ἔγωγε γράμματ' οὐδ' ἐπίσταμαι,/ἀλλ' ἀπὸ γλώττης φράσω σοι μνημονεύω γὰρ καλῶς. (v. Bekk. *Anecd.* 436. 6 et Suid., ἀπὸ στόματος).

ἀπὸ γνώμης, Aesch. Eum. 674, ἤδη κελεύσω τούσδ' ἀπὸ γνώμης φέρειν/ψῆφον δικαίαν, 'I charge you (these men here) to cast a just vote in accordance with your judgment';<sup>10</sup> but Soph. Tr. 389, ἀλλ' εἴμι.

<sup>7</sup>Schoemann reads δι' αἰῶνος.

<sup>8</sup>L. and S. mistranslate. Fennell ad Pind. O. VII. 13 gives a slightly different force, 'friendly in speech.'

<sup>9</sup>Gildersleeve: "He flung it off—'roundly,' 'freely'"; Fennell, 'readily,' 'frankly.' Gildersleeve compares O. VII. 1. ἀφνειὰς ἀπὸ χειρὸς, which there, as he says, has the connotation of 'freely.'

<sup>10</sup>Cf. later the dicasts' oath, Dem. 652. 96, γνώμη τῇ δικαιοτάτῃ δικάσειν δμωμόκασιν.

καὶ γὰρ οὐκ ἀπὸ γνώμης λέγεις, i. e. 'not contrary to my judgment,' but this may also have a wider meaning, as if 'not contrary to the general judgment,' = 'not unadvisedly.' Cf. ἀπὸ δόξης Od. 11. 344, v. p. 34.

ἀπὸ τῆς δόξης πεσεῖν [ἀν], Hdt. 7. 203. 2 Lat. *spe excidere*.

ἀπὸ καιροῦ = ἀκαίρως, Plat. Theaet. 187 E cf. εἰς p. 111, ἐν p. 178.

ἀπὸ καρδίας, Eur. I. A. 475, κατόμνυμ' . . . / ἧ μὴν ἐρεῖν σοι τὰπὸ καρδίας σαφῶς/καὶ μὴ 'πίτηδες μὴδὲν ἀλλ' ὅσον φρονῶ, so Eur. Fr. 416. 3. Lat. *ex animo*. Later, Theocr. 29. 4, φιλέειν μ' . . . ἀπὸ καρδίας; ἐκ τῆς καρδίας, Ar. Nub. 86, v. p. 54. Cf. ἐκ φρενός v. p. 54; also cf. *infra* p. 39, οὐκ ἀπ' ἄκρας φρενός Aesch. Ag. 805.

ἀποπηδήσαντες ἀπὸ τοῦ λόγου, almost lit., but partly figurative, Plat. Theaet. 164 C, 'away from the argument.'

ἀπ' ὀμματος, ὀμμάτων, Aesch. Suppl. 210, ἴδοιτο δῆτα πρενμενοῦς ἀπ' ὀμματος, not quite a phr., but the whole expression is equivalent to an adv., or a Dative might have been used, 'from a gracious eye,' 'graciously', Ag. 988, πεύθομαι δ' ἀπ' ὀμμάτων/νόστον is similar, almost instrumental use of prep. Soph. O C 15, ὡς ἀπ' ὀμμάτων, 'if I see right,' 'to judge from the eyes,' (id. phr.), Lat. *ex obtutu*, cf. ἀπὸ τῆς ὄψεως *infra* Soph. Frg. 161 (Nauck), ὀμμάτων ἀπο/λόγχας ἦσιν (metaph. in λόγχας, ὀμμάτων ἀπο lit.); Eur. Med. 216, οἶδα γὰρ πολλοὺς βροτῶν/σεμνοὺς γεγῶτας, τοὺς μὲν ὀμμάτων ἀπο,/τοὺς δ' ἐν θυραίοις· οἱ δ' ἀφ' ἡσύχου ποδὸς/δυσκλειαν ἐκτήσαντο καὶ ῥαθυμίαν, is a much debated passage,<sup>11</sup> but both ὀμμάτων ἀπο and ἀφ' ἡσύχου ποδός are metaphorically used as idiomatic phrases. But cf. ἐξ, p. 54.

ἀπ' ὄψεως, Lysias XVI. 19, ὥστε οὐκ ἄξιον ἀπ' ὄψεως . . . οὔτε φιλεῖν οὔτε μισεῖν οὐδένα, Eng. 'for his looks,' is really a causal use of prep.; but Antiphanes, 33 K. ἀπὸ τῆς . ὄψεως Ἑλληνικός, 'to judge by his looks' is more id. cf. ἀπ' ὀμμάτων Soph. O C 15, *supra*. cf. ἐξ, p. 54.

ἀπὸ τοῦ πράγματος, Dem. 701. 6, ἔσται δὲ ταῦτ' οὐκ ἀπὸ<sup>12</sup> τοῦ πράγματος, 'irrelevant,' cf. Ar. Ran. 1179, ἔξω τοῦ λόγου.

ἀπὸ ῥυτῆρος, Soph. O C 900, σπενδεῖν ἀπὸ ῥυτῆρος, 'at full gallop';<sup>13</sup> cf. Dion. H. 4. 85; 11. 33; Diod. 19. 26.

ἀπὸ σκοποῦ, first in Hom., Od. 11. 344, v. *supra*, p. 34; Xen. Symp. II. 10 (w. art.); Plat. Theaet. 179 C, οὐκ ἀπὸ σκοποῦ εἰρήκειν; Tim. 25 E; cf. παρὰ σκοπόν, Pind. O. 13. 134.

<sup>11</sup> See edd. *ad loc.*

<sup>12</sup> For variation of accent in MSS cf. p. 39, n. 16, ἀπο τρόπον.

<sup>13</sup> Jebb explains, "away from," i. e., "unchecked by the rein," quoting Phrynich. ap. Bekk. Anecd. p. 24, ἀπὸ ῥυτῆρος τρέχειν ἔππον· οἷον ἀπὸ χαλινοῦ ἢ ἄνευ χαλινοῦ.



ἀπό στόματος, Hes. Th. 97, γλυκερή οἱ ἀπό στόματος ῥέει αὐδή, merely lit. and plastic, apparently a reminiscence of Homer, Il. I. 249, τοῦ καὶ ἀπο γλώσσης μέλιτος γλυκίων ῥέειν αὐδή; but ἀπο στόματος εἰπεῖν, a phr., 'by word of mouth,' i. e. 'from memory,'<sup>14</sup> Xen. Symp. 3. 6, καὶ νῦν δυναίμην ἂν Ἰλιάδα ὅλην καὶ Ὀδύσειαν ἀπο στόματος εἰπεῖν; so Mem. 3. 6. 9; Plat. Theaet. 142 D, οὐκ οὕτω γε ἀπο στόματος. Cf. *supra*, ἀπο γλώσσης, Cratin. 122 K. so Philemon 48 K., ἀπο στόματος ἅπαντ', ἐὰν βούλησθ', ἐρῶ.<sup>15</sup> But ἀπο τοῦ στόματος, Xen. An. 3. 4. 42, tech. of the van of the army, opp. to ἀπο τῆς οὐράς. ὡς ἀφ' ἐνὸς στόματος, Anth. P. 11. 159 cf. ἐξ ἐνὸς στόματος, 'with one voice,' p. 55.

Cf. also ἀπο μιᾶς ὁρμῆς, Thuc. 7. 71. 6, etc., v. p. 43 with which cf. μιᾷ ὁρμῇ Xen. An. 3. 2. 9.

ἀπο τρόπον,<sup>16</sup> 'unreasonable, absurd,' Plat. Crat. 421 D; Theaet. 143 C; Phileb. 34 A; Rep. 470 B (antithesis in C, πρὸς τρόπον); Tim. 89 E; cf. ἀπο τοῦ τρόπου Com. Fr. Adesp. 143 K.; also Thuc. I. 76, ἀπο τοῦ ἀνθρωπείου τρόπου. Cf. also Call. Ep. 43. 5, οὐκ ἀπο ῥυμοῦ, 'not without reason.' But cf. ἐκ, p. 68.

ἀπο τρυγός, 'from the dregs' = 'to the bottom,' Archil. 4. 3.

οὐκ ἀπ' ἄκρας φρενός, Aesch. Ag. 805, 'not from outside of the heart,' i. e. 'from the inmost heart,' cf. ἀπο καρδίας, *supra*, p. 38, ἐκ φρενός, ἐκ θυμοῦ, etc., p. 54.

b. With adjectives of quantity, (slightly idiomatic, but not quite phrases):

ζῆν ἀπο τῶν ὀλίγων, 'to live on a little,' Theogn. 1156, cf. Hdt. 1. 216; 2. 36; 4. 22, 'to live on fish, game, barley,' etc. Ar. Pax 850, ζῶσιν ἀπο τούτων τινές, cf. ἀποζάω. Cf. Xen. Cyr. 3. 2. 25, εἰθισμένοι ἀπο πολέμου βιοτεύειν. Isocr. XV. 158, ἀπ' ἐλαττόνων ζῶντες, cf. Dem. 1045. 22. Cf. Xen. Mem. 1. 2. 14, ἥδεσαν δὲ Σωκράτην ἀπ' ἐλαχίστων μέν χρημάτων αὐταρκέστατα ζῶντα. Cf. Thuc. II. 65. 2, ἀπ' ἐλασσόνων

<sup>14</sup>L. and S. compare ἀπο χειρός as a similar half adverbial phr., Ar. Vesp. 656, λογίσαι φαύλως· μὴ ψήφοις, ἀλλ' ἀπο χειρός 'to calculate roughly,' 'off-hand,' so Blaydes, but Starkie's interpretation as lit. and instrum., 'not with counters, but on your fingers,' 'by means of the hand,' is preferable.

<sup>15</sup>Kock: Bekk. Anecd. 436. 6 *et* Suid. ἀποστοματίζειν ὡς ἡμεῖς, τὸ μὴ διὰ γραμμάτων, ἀλλ' ἀπο μνήμης.

<sup>16</sup>Some edd. accent ἀπο τρόπον, ἀπο καιροῦ, etc., so ἀπο δόξης, ἀπο σκοποῦ in Il. 10. 324, Od. 11. 344 *et al.*, following MS readings based on a theory of the Greek grammarians that ἀπό suffered anastrophe when it was equivalent to ἀποθεῖν, *procul a* v. Stallb. ad Plat. Theaet. 143 C, Phileb. 34 A, Rep. 470 B; Bast. *ad* Gregor. Corinth. p. 210, Hesych. Th. 1360, Bekk. Anecd. II. 931. 19; Chandler, *Greek Accentuation*, 2d ed. §919. Ebeling, *Lex. Hom. ἀπό*.

ὀρμώμενος, 'setting out, beginning with smaller means' (cf. ἀπό of starting point); Xen. Cyr. 1. 6. 17, ἀπ' ἐλαχίστων ὀρμώμενα; cf. Thuc. I. 144. 4, οὐκ ἀπὸ τοσῶνδε ὀρμώμενοι.

ἀπὸ πολλῶν, (partitive use, almost id., a familiar expression of the Greeks where change or choice was made of little from much or of a little after much): Aesch. Pers. 1023, βαῖά γ' ὡς ἀπὸ πολλῶν; Soph. Ph. 647, ἀλλ' ἔστιν ὧν δεῖ, καίπερ οὐ πολλῶν ἄπο, 'Aye there are some things that I need, though the choice is not large' (Jebb.); Thuc. I. 110, ὀλίγοι ἀπὸ πολλῶν . . . ἐσώθησαν, so VII. 87. 6. Cf. Thuc. III. 24. 2, ἄνδρες δώδεκα καὶ διακόσιοι ἀπὸ πλείονων, 'from more,' i. e. originally there were more.

## II. Proverbial phrases.

ἀφ' ἐστίας, Aesch. Pers. 866, οὐδ' ἀφ' ἐστίας συθείς, 'not departing from his hearth,' i. e. from his home. But as a prov. Ar. Vesp. 846; ἀφ' Ἑστίας ἀρχόμενος;<sup>17</sup> Plat. Euthyphro 3 A, ἀτεχνῶς γάρ μοι δοκεῖ ἀφ' ἐστίας ἀρχεσθαι κακουργεῖν τὴν πόλιν, ἐπιχειρῶν ἀδικεῖν σέ; cf. Crates frg. 52 K.

ἀπὸ μηχανῆς, Lat. *deus ex machina*, Dem. 1025. 59, Τιμοκράτης δὲ μόνος, ὥσπερ ἀπὸ μηχανῆς, μαρτυρεῖ; Alexis 125. 19 K., καὶ θάττον ἀποπέμψουσι τοὺς ὠνούμενους | ἀπὸ μηχανῆς πωλοῦντες ὥσπερ οἱ θεοί. Menand. 227 K., ἀπὸ μηχανῆς θεὸς ἐπεφάνης,<sup>18</sup> cf. 278 K. Cf. lit. use, Ar. Poet. 1454.<sup>b</sup> 2.

ἀπ' ὄνου πεσεῖν, Ar. Nub. 1273, τί δῆτα ληρεῖς ὥσπερ ἀπ' ὄνου καταπεσών; prov. for an act of stupid clumsiness; Plat. Legg. 701 C, κατὰ τὴν παροιμίαν ἀπὸ τίνος ὄνου πεσεῖν.<sup>19</sup> Cf. a perversion of it in Ar. Vesp. 1370, ὥσπερ ἀπὸ—τύμβου πεσών.<sup>20</sup>

<sup>17</sup>v. Starkie, *ad loc.* who quotes Eustath. ad Hom. *Od.* 1579. 43, μετῆκται δὲ . . . ὁ λόγος ἐκ τῶν ἱερῶν ἔθος γὰρ Ἑστία πρῶτον ἀπάρχεσθαι: so in Dion. Chrys. (Dindorf) Vol. I p. 182. 32, ὕστερον ἡγανάκτου ἐπὶ τοῖς πεπραγμένοις, ἐξὸν ἀφ' ἐστίας κωλύειν (Schmid *Alt. I.* p. 120), cf. Soph. frg. 658, ὦ πρῶρα λοίβης Ἑστία, κλύεις τάδε; Strabo I. 11. 20 (Meineke), ἀπ' ἄλλης ἐστίας τε καὶ ἀρχῆς.

<sup>18</sup>v. Kock: ἐπὶ τῶν ἀπροσδοκῆτως ἐπ' ὠφέλειᾳ καὶ σωτηρίᾳ φαινομένων, Schol. Plat. 394.

<sup>19</sup>There seems to have been some confusion about this prov. Bodl. MS Legg. 701 C reads οὐδ'; Schol. on Ar. Vesp. 1370, καὶ τοῦτο ὡς εἰς γέροντα ἀντὶ τοῦ νοῦ καταπεσών; 'jostled from one's wits' would be a tempting perversion from ἀπ' ὄνου. Merry ad Nub. 1273: it is thought that a pun is intended here between ἀπ' ὄνου and ἀπὸ νοῦ, 'not off your Ned!' but 'off your head.' For the proverb Zenobius (Leutsch II. 57) quotes also from Eupolis ὥσπερ ἀπ' ὄχθου πεσών and ὥσπερ ἀπὸ χθονὸς πεσών.

<sup>20</sup>v. Starkie *ad loc.*

III. *Technical*

## 1. Military:

ἀπὸ δαμοσίας, Xen. Hell. 4. 7. 4, τῶν ἀπὸ δαμοσίας, 'those from the king's tent,' so οἱ περὶ δαμοσίαν, ib. 4. 5. 8; Lac. 13. 7 'the king's council.'

οἱ ἀπ' οὐράς, 'those from the rear,' Xen. Hell. 6. 5. 18; An. 3. 4. 42 (w. art.); cf. οὐρά with other preps. Cf. ἀπὸ τοῦ στόματος, 'from the van' Xen. An. 3. 4. 42.

τὰ ἀπὸ στρατοπέδου, Plat. Charm. 153 C.

## 2. Legal:

ἀπὸ ξυμβόλων, Antiphon V. 78, δίκας ἀπὸ ξυμβόλων ὑμῖν δικάζομένους; cf. Aristot. frg. 1541.<sup>a</sup> 10, αἱ ἀπὸ συμβόλων δίκαι; cf. 1541.<sup>b</sup> 3; cf. id. Pol. 1275.<sup>a</sup> 10. V. L. and S. σύμβολον II for explanation of these terms.

## 3. Political:

Plat. Rep. 557 A, καὶ ὡς τὸ πολὺ ἀπὸ κλήρων αἱ ἀρχαὶ ἐν αὐτῇ γίγονται. τὴν ἀπὸ τιμημάτων . . . πολιτείαν, Plat. Rep. 550 C; cf. Isocr. XII. 131, τὴν ἀπὸ τῶν τιμημάτων (w. art.); cf. ἐκ τιμημάτων Xen. Mem. 4. 6. 12; Plat. Legg. 698 B; later, ἀπὸ τιμημάτων Ar. Pol. 1278.<sup>a</sup> 23. sing. ἀπὸ τιμήματος ib. 1294.<sup>b</sup> 3, 10; 1306.<sup>b</sup> 7, cf. Rhett. Spengel I. 185.31, ἀπὸ τιμημάτων ἀναγκαῖον ποιήσασθαι τὰς εἰσφοράς, cf. ib. 241. 28, ὀλιγαρχῶν δὲ εἰσι δύο τρόποι· ἡ γὰρ ἐξ ἐταιρείας ἢ ἀπὸ τῶν τιμημάτων (note antithesis of ἐξ and ἀπὸ), v. also *sub* ἐκ p. 58; cf. Diod. 18. 18. Cf. Xen. Reip. Ath. 1.11, ὅπου γὰρ ναυτικὴ δύναμις ἐστὶν ἀπὸ χρημάτων; cf. 3. 3. (but less tech., illustrates use of prep.).

## 4. From the race-course:

ἀπὸ βαλβίδων, 'from the start,' lit. of the line where the racers started, Ar. Eq. 1159, extended to any start, Eur. H. F. 867; Ar. Vesp. 548, εὐθύς γ' ἀπὸ βαλβίδων; cf. ἀπὸ νύσσης Il. 23. 758; Od. 8. 121, v. p. 36. Cf. Plat. Phaedr. 254 E, ὥσπερ ἀπὸ ὕσπληγος ἀναπεσών, 'he drops at the very start;' cf. Luc. Catapl. 4.

## 5. From the field of games:

Semi-tech. of the way in which the cottabus was thrown, ἀπ' ἀγκύλης ἡσι, Bacchyl. fr. 24 (Blass 17); Cratin. 273 K. (Mein. 16 *ubi v. n.*).

## 6. From the field of religion:

Formula of dedication in thanksgiving for victory: Dittenb. Syll.<sup>2</sup> n. 31. 2, δεκάταν ἀπὸ τῶν πολέμων; six examples are extant in inscr. from 6th to 2nd cent. B. C.: Ditt. 15. 1, οἱ ἱ[ππ]ῆς ἀπὸ [τ]ῶν πολέμων; cf. 97. 3; Fouilles d'Epidaure I. p. 39, n. 18; Bull. de corr. Hell. I (1877) p. 84, n. 17; XV. (1891) p. 629; cf. Ditt. 3 (no prep.); also Paus. V. 24. 7, τὸ δὲ ἐπίγραμμα τὸ ἐπ' αὐτῷ τοὺς ἐν Κνίδῳ Χερρονησίους ἀπὸ ἀνδρῶν ἀναθεῖναι πολέμων φησίν.

IV. *Temporal*

Temporal phrases c. *ἀπό* show three uses,

1. Of the starting point in time,
2. Of immediate consecution,
3. Setting a date.

All of these are illustrated by *ἀφ' ἑσπέρας*, Ar. Vesp. 100, 'at even-tide,' the same as *ἑσπέρας*, cf. *de nocte, de die*; cf. Thuc. VII. 29.2; Xen. An. 6. 3. 23, apparently merely 'at evening,' 'at night.' So Ar. Vesp. 218, *ἀπὸ μέσων νυκτῶν*, 'at midnight,' not 'in the time after midnight.' But Thuc. III. 112, *ἀπὸ ἑσπέρας εὐθύς* 'just after night-fall,' so VIII. 27. 6; but Xen. Hell. II. 4. 24, *ἀφ' ἑσπέρας* . . . *πρὸς ὄρθρον*. In Hdt. 2. 31 it is used not of time, but direction, *ἀπὸ ἑσπέρας τε καὶ [ἡλίου] δυσμέων*.

1. *ἀπὸ* of the starting point in time.

a. With nouns:

*ἀπ' ἀνατολῶν ἐπὶ δυσμάς*, Plat. "Οροι 411 B; cf. *ἀπ' ἀνατολῆς ἐπὶ δύσιν*, 'Εισαγωγὴ 'Αλκ. XIV. cf. ib. *ἀπὸ δύσεως ἐπ' ἀνατολήν*; so *ἀπ' ὄρθρου*, Plat. Legg. 951 D.

*ἀπ' ἀρχῆς*, cf. *ἐξ ἀρχῆς* p. 60. Usually its meaning does not differ from *ἐξ ἀρχῆς*, but *ἐξ* begins in Homer, *ἀπ'* not until Hesiod; *ἐξ* shows a somewhat wider variety of meanings; *ἀπ'* is frequent, but *ἐξ* far more so. Hes. Th. 425; Xenoph. 28. 1; Pind. P. VIII. 25; Aesch. Suppl. 343; Soph. Ai. 1097; Eur. Alc. 111; I. A. 1541; Ar. Vesp. 1031;<sup>21</sup> Eq. 322, Ran. 1030; Pax 84; Hdt. 2. 104; 9. 46, *πάλαι ἀπ' ἀρχῆς*, *antiquitus*, *ab initio*; Plat. Theact. 206 D, *ὁ μὴ ἐνεὸς ἢ κωφὸς ἀπ' ἀρχῆς* 'from his birth,' (so *ἐξ* in Hdt. 7. 203;) Phaedr. 264 A; Tim. 48 D; Isocr. IV. 26; Dem. 91. 6; 286. 175; 396. 177; 442. 315; 518. 12; 932. 27; 1108. 25; Anaxilas 22. 8 K., etc. But Antiphanes 73 K is different, *γέρων, ἀπ' ἀρχῆς Λαομέδων καλούμενος*.<sup>22</sup> Cf. *ἀπὸ τελευτῆς ἐπ' ἀρχήν*, Plat. Soph. 268 C; Phaedr. 264 A.

*ἀπ' Εὐκλείδου ἄρχοντος*, 'beginning from the archonship of Eucl.' Andoc. I. 87 (6 times), cf. *ἐπὶ* regular for 'in the archonship of.'

*ἀμφὶ τὰ πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς*, 'about thirty five years from birth, i. e. of age,' Xen. An. II. 6. 30; Cyr. 1. 2. 8. But Isocr. XII. 120, *εὐθύς ἀπὸ γενεᾶς*, cf. *ἀπὸ γενετῆς* Iambl. v. Pyth. (Nauck) 125. 9; 156. 13, cf. *ἐκ* p. 61. Cf. *ἀπ' ἀρχῆς supra*, Plat. Theact. 206 D, etc.

<sup>21</sup>v. Starkie: for *ἐξ, ἀπὸ* found only in cantica and anapaests, cf. Sobol. *Praep.* p. 95.

<sup>22</sup>Kock: *ἀπ' ἀρχῆς*, i. e. *a regia dignitate* Laomedon ut μέδων τοῦ λαοῦ dicitur. But Herm. et L. Dind. *γέρων ἀποργῆς senex morosus pro ἀπ' ὀργῆς* (Hunzicker).



ἀπὸ δείλῃς, 'from the hour of afternoon,' Arist. H. A. 564.<sup>a</sup> 19.  
ἀπὸ δύσεως v. *supra* p. 42.

ἀφ' ἡβης, τὰ δέκα ἀφ' ἡβης (i. e. at Sparta twenty-eight years of age),  
Xen. Hell. II. 4. 32; III. 4. 23; IV. 5. 14, 16; 6. 10; V. 4. 13, 40; VI.  
4. 17 (*bis*); Ages. 1. 31. Cf. *eis* p. 104.

ἀπ' ὀρθρου, v. *supra*, p. 42.

ἀπὸ παίδων ἀρξάμενοι, Xen. Cyr. 1. 5. 11, cf. *ἐκ* p. 61.

b. With pronouns:

ἀφ' οὗ, Lat. *a quo* (*tempore*), 'from the time when,' 'since,'  
like ἀπ' ἀρχῆς not found in Homer, who uses ἐξ οὗ and ἐξ ἀρχῆς. Cf. ἐξ  
οὗ, pp. 50, 62. ἀφ' οὗ, Soph. O T 758; Ant. 562; Ai. 600; Ar. Plut. 968,  
1113, 1173; frg. 31 K. Hdt. 2. 44 (note ἐξ οὗ in same paragraph, no  
apparent difference in use); Thuc. I. 14. 3, 18. 1; Xen. Hell. 3. 4. 20;  
Mem. 3. 5. 4; An. 3. 2. 14; Cyr. 1. 2. 9 (cf. 13, ἀφ' οὗ χρόνου); Plat.  
Phaed. 76 C; Symp. 172 C; Minos 320 B; Isae. 6. 14; Dem. 110. 1;  
411. 225; 753. 173; 986. 6 (*bis*) *et al.*<sup>23</sup>

ἀφ' οὔπερ, Aesch. Pers. 177; Isocr. XII. 98, 148, etc.

ἀπὸ τουδί, Ar. Nub. 431, τὸ λοιπὸν γ' ἀπὸ τουδί, 'from this time on.'

ἀπὸ τούτου 'from this time on,' Xen. An. 2. 6. 5, etc., cf. *ἐκ* τούτου.  
τὸ δὲ ἀπὸ τούτου, 'after this,' Hdt. 1. 4; cf. 8. 23; so τὸ δὲ ἀπὸ τοῦδε,  
'after this,' 'next,' Hdt. 2. 99, cf. Xen. Cyr. 7. 1.11; 2. 9. *et al.*

2. Of immediate consecution.

ἀπὸ δείπνου, 'immediately after supper' first in Hom. Il. 8. 54;  
Hdt. 1. 126, 133; 2. 78; 5. 18; 6. 129; 9. 16; Ar. Eccl. 694; Pax 839;  
cf. Antiphon I. 17, πρὸ δείπνου . . . ἢ ἀπὸ δείπνου. Cf. *ἐκ* δείπνων  
Eur. Hec. 915. Cf. ἀπ' ἀρίστου Menand. 264 K.

ἀπὸ δορηηστοῦ, Ar. Vesp. 103, 'immediately after supper time.'

ἀπὸ τόκου, Xen. Lac. 15. 5, 'just after birth.'

ἀπ' αἰτίας εἰθὺς ἢ τιμωρία, Dem. 640. 63.

## V. Adverbial

a. With nouns.

ἀπὸ κελεύσματος, Com. Fr. Eubul. 8 K. ἀπὸ ἐνὸς κελεύσματος, 'all  
at once,' Thuc. II. 92. 1, cf. Diod. 3. 15. Cf. ἀπὸ μᾶς ὁρμῆς, Thuc.  
VII. 71. 6. Cf. *ἐκ*, p. 66.

ἀπὸ κράτους, 'at full speed' (late). Diod. 17. 34; but ἀνὰ κράτος,  
Xen. Cyr. 1. 4. 23 *et saepe*.

<sup>23</sup>Meisterhans, *Gr. d. alt. Inschr.* S. 212. 5 states that ἀπό and ἐκ are interchangeable in inscr. of the starting-point in time.

ἀπὸ παραγγέλλεως 'at the word of command,' Xen. An. 4. 1. 5.<sup>24</sup>  
Cf. ἀπὸ κείνου χρήσιος, 'at his bidding,' Pind. O. XIII. 76.

ἀπὸ παρασκευῆς, Thuc. I. 133; cf. Antiphon V. 22; Lysias XXI. 10 (w. art. and adj.). Cf. ἐκ, p. 66.

ἀπὸ περιουσίας, 'with plenty of other resources,' Lat. *ex abundantia*, Thuc. V. 103 cf. ἐκ, Dem. *de Cor.* 226. 3, v. p. 67.

ἀπὸ προνοίας τῶν Ἑρετριῶν, 'by their precautions,' Thuc. VIII. 95. 4. Cf. w. ἐκ, meaning 'purposely,' p. 67.

ἀπὸ συνθήματος, Lat. *ex composito*, 'by agreement,' Hdt. 5. 74; Thuc. IV. 67. 4; VI. 61. Cf. ἐκ p. 68. Cf. with same meaning, ἀπὸ ξυμβάσεως, Thuc. III. 67. 5; IV. 130. 6; cf. later, ὥσπερ ἀπὸ συντάξεως, Plut. 2. 813 B.

Cf. w. διὰ τάχους, εἰς τάχος, etc., Xen. An. 2. 5. 7, ἀπὸ ποίου τάχους.

ἀπὸ τύχης, 'by chance,' Lys. XXI. 10 (opp. to ἀπὸ παρασκευῆς); Dem. 1193. 31; Ar. Eth. N. 1105<sup>a</sup> 23; freq. in Ar. who usually has ἀπὸ τύχης, but sometimes διὰ τύχην, Rhet. 1368<sup>b</sup> 34; τύχας, κατὰ τύχην; in wider sense generally joined w. αὐτόματον, ἀπὸ ταύτομάτου καὶ ἀπὸ τύχης, Phys. 196<sup>b</sup> 31; cf. *de part. an.* 641<sup>b</sup> 22; Met. 1032<sup>a</sup> 29; but 984<sup>b</sup> 14 dat.; opp. to ἐξ ἀνάγκης, Phys. 196<sup>b</sup> 12 *de interpr.* 18.<sup>b</sup> 5, 16, etc. Lat. *fortuito*. Cf. ἐκ, p. 69.

Entire phr. adv. rather than the prep. expression: ὅσον καὶ ἀπὸ βοῆς ἔνεκα (ἔνεκα pleonastic), 'as far as sound went,' 'only in appearance,' Thuc. VIII. 92. 9 (opp. to τῷ ἀληθεῖ); Xen. Hell. 2. 4. 31.

b. With adjectives:

ἀπ' ἀμφοτέρων = ἀμφοτέρωθεν, Lat. *ex utraque parte*, 'on both sides,' i. e. 'by both parents,' Eur. Alc. 920; Hdt. 7. 97; lit. 'from' or 'on both sides,' cf. Eur. Hipp. 758; Xen. Hell. 4. 3. 17, σιγῇ . . . ἀπ' ἀμφοτέρων; so Ages. 2. 10.

ἀπὸ τοῦ ἀρχαίου, Hdt. 4. 117,<sup>25</sup> 'in olden style,' cf. Thuc. II. 15. 5; cf. ib. 15. 1, ἀπὸ τοῦ πάνν ἀρχαίου.

ἀπὸ τοῦ αὐτομάτου, 'spontaneously,' 'accidentally': Hdt. 2. 66.; Thuc. II. 77; VI. 36. 2; Xen. Hell. I. 7. 32; Mem. 4. 2. 2, 4; An. 1. 2. 17; 6. 4. 18 (cf. 1. 3. 13 where ἐκ replaces ἀπό); Plat. Apol. 38 C, 41 D; Cratyl. 397 A, 402 B; Alcib. I. 118 C; Euthyd. 282 C, Prot. 323 C; Rep. 498 E; Dem. 139. 31; 738. 121; 1287. 14; 1301. 9; Aeschin. 1.

<sup>24</sup>An unusual phr. is found in Polyb. 22. 21. 9 (Büttner-Wobst XXI. 38), ἡ μὲν ἀπὸ νεύματος προσέταξεν, 'from a nod,' i. e. 'she bade him by a nod.'

<sup>25</sup>L. and S. ἀρχαῖος III. 1. make this = ἀρχαίως, in the sense of 'anciently'; but it should be rather under their III. 2 'in olden style.'

127; Menand. Perikeir. 31 (Capps) *et al.* freq. in Aristot. e. g. Phys. 196<sup>b</sup> 31; Metaph. 1032<sup>a</sup> 29 parallel with ἀπό τύχης. Cf. ἐκ, p. 70.

ἀπὸ τοῦ εὐθέος, Thuc. III. 43. 2, τὰγαθὰ ἀπὸ τοῦ εὐθέος λεγόμενα, 'spoken straight out,' later, cf. ἀπ' εὐθείας, Plut. 2. 57 A; id. Fab. Max. 3. 5; cf. διὰ, p. 26, ἐκ p. 70. Cf. Rhett. Spengel III. 11. 3; 59. 7, ἐπ' εὐθείας (of a sentence expressed 'directly'), but ἐξ ib. 12. 28; 13. 29, διὰ 120. 16, v. pp. 26, 71.

ἀπὸ τῆς ἴσης, Lat. *ex aequo*, 'equally,' 'on an equal footing': Thuc. I. 15. 2; III. 40. 6; Dem. 179. 6, ἀπ' ἴσης<sup>26</sup> (no art.). ἀπ' ἴσου, Thuc. III. 84. 1, cf. ἐξ p. 71, ἐν p. 188. ἀπὸ τοῦ ἴσου, 'on an equal footing,' 'on equal terms,' 'equal': Thuc. I. 77. 3 (c. ὁμιλεῖν, so III. 11. 1); I. 77. 4; 99. 2; 140. 5; 143. 3; II. 89. 2; III. 10. 4; 37. 4; 42. 5; IV. 19. 2; V. 101, 104. ἀπὸ τῶν ἴσων, Plat. Rep. 343 D; cf. ἀπὸ τῶν ὁμοίων, Thuc. VIII. 89. 3, 'competing with his equals.'

ἀπὸ τοῦ κοινοῦ, 'by public authority,' Hdt. 5. 85; 8. 135; but ἀπὸ τοῦ κοινοῦ λαβὼν 'from the common stock,' Thuc. VI. 17. 3; cf. (without art.) Xen. An. 4. 7. 27; ἀπὸ κοινοῦ, 'at public expense,' Xen. An. 5. 1. 12, 7. 18.<sup>27</sup> Cf. ἐκ p. 72 εἰς p. 114, ἐν, p. 190.

ἀπὸ τοῦ κρατίστου (late), 'in good earnest,' 'seriously,' Polyb. 8. 19. 4; but cf. κατὰ τὸ κράτιστον 'in the best way,' Dion. H. 2. 22.

ἀπὸ παλαιοῦ, 'from very early times,' Thuc. I. 2. 6. Cf. ἐκ Hdt. 1. 157 *et al.* v. p. 62.

ἀπὸ τοῦ προφανοῦς, 'openly,' Thuc. I. 35. 4, 66; II. 93; III. 82. 7; V. 9. 4; cf. ἐκ III. 43. 3; VI. 73. 2 *et al.* v. p. 72. Cf. ἀπὸ τοῦ φανεροῦ (late), Dion. H. 4. 4. 8; cf. ἐκ ib. 6. Cf. ἐκ p. 73, εἰς, p. 117, ἐν p. 191.

ἀπὸ πρώτης (ἀρχῆς or ὁρμῆς might be supplied, but v. fn. <sup>26</sup> on ἀπ' ἴσης.): Thuc. I. 77. 3; cf. VII. 43. 5 (w. art.); Antiphon V. 56.

Phr. used as adj.: Thuc. VI. 34. 8, τῷ ἀδοκῆτῳ μᾶλλον ἂν καταπλεγείεν ἢ τῇ ἀπὸ τοῦ ἀληθοῦς δυνάμει.

c. With participle: ἀπὸ τῶν παρόντων, Thuc. VI. 23. 3, cf. ἐκ VII. 62. 1 v. p. 74, ἐν p. 175, εἰς p. 108.

d. With articular adv. (v. also *sub* adv. phr. of direction): λέγειν . . . ἀπὸ τοῦ παραχρῆμα, 'off-hand,' Xen. Hell. 1. 1. 30. Cf. εἰς p. 117, ἐκ p. 75, ἐν p. 191.

<sup>26</sup>Rehd. Index, Rehd.-Blass. Dem. p. 69, on ἀπ' ἴσης, ἀπὸ πρώτης, ἐκ καινῆς, ἐκ νέης, ἐξ ὑστέρας, ἐκ τῆς ἰθῆς, etc.:—Die Ergänzung bestimmter Subst. feminin. verwirft Lobeck Paralip. 363 u. sagt: *sic potius existimandum videtur Graecos a notionibus simplicibus progressos maximeque obviis, quae sunt situs viae et directionis, hinc similitudinem traduxisse ad actionum humanarum directiones et modos.*

<sup>27</sup>For explanation of ἀπὸ κοινοῦ and ἐκ κοινοῦ as gramm. terms v. Apoll. Constr. 94.9; 122. 14—124. 7; Rhett. Spengel III. 76. 25; 256. 11.

e. Adv. phr. of direction: τὴν ἀφ' ἡλίου βολῶν/κέλευθον Soph. Ai. 877. ἀπὸ ἐσπέρης τε καὶ [ἡλίου] δυσμέων, Hdt. 2. 31, v. *supra* p. 42. Cf. ἀπὸ δύσεως 'from the west,' C I 1755.

ἀπὸ τοῦ δεξιοῦ . . . ἀπὸ τοῦ εἰωνύμου, Thuc. VIII. 105. 2. Cf. ἐκ p. 76, ἐν p. 192, εἰς p. 118.

ἀπὸ τοῦ κατάντους, 'down-hill,' Xen. Hell. 3. 5. 20 (cf. ib. εἰς τὸ κάταντες for distinction in use of prep.); id. Eq. 8. 8. Cf. εἰς p. 118, ἐν p. 192 ἐπὶ, Plat. Tim. 77 D.

With artic. adv.: ἀπὸ τῶν ἐνθένδε, Plat. Rep. 529 A. θέωσιν εὖ ἀπὸ τῶν κάτω, ἀπὸ δὲ τῶν ἄνω μὴ, 'from the lower part of the race-course,' 'from the upper,' Plat. Rep. 613 B.

#### VI. Noteworthy uses of preposition.

1. Instrumental: ἀπὸ κάλῳ παραπλεῖν, 'to sail from' or 'by a rope,' i. e. "to be towed along the shore" (idiomatic tinge), Thuc. IV. 25. 5. Cf. with different force, Ar. Ran. 121, μία (i. e. one route to the house of Hades) μὲν γὰρ ἔστιν ἀπὸ κάλῳ καὶ θρανίου, /κρεμάσαντι σαυτόν.

2. Causal: ἀπ' ὄψεως 'for his looks,' i. e. 'because of' Lys. XVI. 19, v. *supra*, p. 38.

3. Pregnant: Democr. frg. 235, Diels<sup>2</sup>, 427, ὅσοι ἀπὸ γαστροῦ τὰς ἡδονὰς ποιέονται, of pleasures from eating, but ἐκ γαστροῦ, 'from infancy,' v. ἐκ p. 61.

χρῦσειον ἀπὸ ραιστῆρος στῆσαι, 'from a hammer,' i. e. 'to set up a statue in beaten gold,' Anth. P. 7. 5.

4. Plastic: Aesch. Ag. 1630, ὁ μὲν (i. e. Orpheus) γὰρ ἤγε πάντ' ἀπὸ φθογγῆς χαρᾶ, 'with his voice,' 'by delight from his voice.'

5. Of the starting-point: Plat. Euthyd. 301 E, ἀπὸ σοῦ γὰρ δεῖ ἄρχεσθαι, τελευτᾶν δ' εἰς Εὐθύδημον τόνδε. Cf. Trag. Fr. (Nauck) Theod. 7, p. 804, ἀπὸ τῶν θεῶν ἀρχὴν δὲ ποιῆσθαι πρέπον (for which Nauck prefers ἐκ). V. also *sub* local desig. Plat. Ep. 358 B, φαύλοις ἀνθρώποις, οἳ οὐκ ἀπὸ τοῦ βελτίστου πρὸς τὰ κοινὰ προσέρχονται.

6. Metaphorical motion from: Plat. Phaed. 98 B, ἀπὸ δὴ θαυμαστῆς ἐλπίδος . . . ὥχόμεν φερόμενος, 'I was dashed down from my hope,' a slight variation, as Burnet suggests, from the usual phr., which would have κατεβλήθην or κατέπεσον. Cf. Euthyphro 15 E, ἀπ' ἐλπίδος με καταβαλὼν μεγάλῃς. For possible reminiscence in φερόμενος of Il. 1. 592, v. Burnet ad Phaed. 98 B.

7. Change from one condition to another, cf. ἐκ p. 77. Aesch. Cho. 262, ἀπὸ μικροῦ δ' ἂν ἄρειας μέγαν/δόμον. Eur. Heracl. 613, τὸν



μὲν ἀφ' ὑψηλῶν βραχὺν ᾤκισε, 'fate brings one man swiftly from high to low estate.'

8. Of a state of separation: Xen. Reip. Lac. 7. 1, οἱ δὲ καὶ ἀπὸ τεχνῶν τρέφονται, 'apart from the professions.' Cf. ἀπὸ θυμοῦ, ἀπ' οὔατος, etc., *supra* Hom. p. 35.

9. Parallel and contrasting use of ἀπό and ἐκ:

Eur. Frg. 1044. 2 (Nauck Trag. Fr.), οὐτ' ἐκ χερὸς μεθέντα καρτερόν λίθον / ῥᾶον κατασχεῖν οὐτ' ἀπὸ γλώσσης λόγον. Democr. frg. 242 Diels<sup>2</sup>, p. 428, πλέονες ἐξ ἀσκήσιος ἀγαθοὶ γίνονται ἢ ἀπὸ φύσιος, 'more are good from practice than from nature.' Thuc. I. 124. 2, ἐκ πολέμου μὲν γὰρ εἰρήνη μαλλον βεβαιοῦται, ἀφ' ἡσυχίας δὲ μὴ πολεμῆσαι οὐχ ὁμοίως ἀκίνδυνον.

An interesting deliberate contrast of ἀπό and ἐκ in antithesis, ἀπό of remote, ἐξ of immediate ancestry, is Isocr. XII. 81, τοὺς μὲν ἀπὸ θεῶν, τοὺς δ' ἐξ αὐτῶν τῶν θεῶν γεγονότας, cf. Hdt. 7. 150, and for ἀπό of remote ancestry cf. Aesch. Pr. 853.

10. Of price or value:

ἀπό and ἐκ are both used in inscriptions to give the value or price of a thing (v. Meisterhans, *Grammatik der attischen Inschriften*, Berlin 1888, S. 212. 6) Ditt. *Syll.*<sup>2</sup> 50. 11 = CIA I. 59, Hicks and Hill, *Man. Gr. Inscr.* 148. 74 (B. C. 410-9), ποιῆσα [ι δὲ τὸν στέφανον ἀπὸ χιλίων δρ] αχμῶν. Cf. Ditt. 152. 64, 76; 153. 30, 31, etc. For additional cases, v. Meisterhans *l. c.* But Ditt. *Syll.*<sup>2</sup> 107. 15, 16 = Hicks and Hill 134 (102), [στεφ]ανῶσαι Μαῦσσωλλον μὲν [ἐκ δαρ]εικῶν πεντήκοντα, Ἄρτε[μισίην] δὲ ἐκ τριήκοντα δαρει[ι]κῶν.

## VII. Local designations

ἀπὸ γῆς, Ar. Pax 159; Plat. Tim. 90A *et al.*

ἀπὸ θαλάσσης: a. of the starting-point: Hdt. 2. 9, 15, 97; Thuc. II. 97. 2, etc. b. of remoteness: ἀπὸ θαλάσσης . . . ὥκισθησαν, 'inland,' Thuc. I. 7; I. 46. 4. Xen. An. 7. 3. 16, 'a journey of twelve days away from the sea.'

ἀπ' ἵππων, ἵππων 'on horseback,' cf. ἐπί. Hdt. 1. 79; 9. 62; Ar. Lys. 679; Xen. An. 1. 2. 7; 3. 3. 10 (pl. w. art.); Plat. Rep. 328 A (pl. *bis*); Legg. 834 D (pl.) etc. But in Homer it means 'from the chariot,' v. *supra*, p. 35.

ἀπ' οἴκου, Thuc. I. 99. 3, ἵνα μὴ ἀπ' οἴκου ᾧσι. Cf. other preps., especially ἐπ' οἴκου. ἀπ' οἴκων, Soph. Ai. 762.

ἀπὸ περάτων γῆς, 'from the ends of the earth' (almost prov.) so ἐκ, v. p. 56. Alcaeus 48 (53), γᾶς [τ'] ἀπὸ περράτων (cf. ἐκ id. 36. 1,

cf. Matt. 12. 42); Xen. Ages. 9. 4. Cf. Aesch. frg. 74. 2, ἀπ' ἐσχάτων / γαίης.

ἀπὸ τείχους, Ar. Thesm. 495, ἀνὴρ ἀπὸ τείχους εἰσιών, familiar local phr. in the Peloponnesian war, 'coming in from the walls' where he had been mounting guard.

Sc. χωρίου: ἀπὸ ὑψηλοῦ κρεμασθείς, Plat. Theaet. 175 D; ἀφ' ὑψηλοτέρου καθορῶντες, Xen. Hell. 6. 2. 29.

VIII. *Phrases of comparison with ὡς and ὥσπερ:*

Hdt. 4. 36, τὴν γῆν, ἐοῦσαν κυκλοτερέα ὡς ἀπὸ τόρνου. Plat. Rep. 445 C, ὥσπερ ἀπὸ σκοπιᾶς μοι φαίνεται, in pr. simply 'a watchtower,' Lat. *specula*, but in Homer always 'a mountain-peak,' cf. Il. 4. 275; Od. 4. 524. Plat. Phaedr. 254 E, fig. from the race-course, v. *sub* tech. terms *supra* p. 41. Eubul. 75 K, πῶλος ὡς ἀπὸ ζύγου. Dem. 1025. 59, ὥσπερ ἀπὸ μηχανῆς, μαρτυρεῖ (prov. v. *supra*, p. 40). Examples might be multiplied.

## PART III

### ἐκ

ἐκ, Lat. *ex*, *e*,<sup>1</sup> means essentially *out of*, *from* in contrast to ἀπό *away from* and ἐν *in*. Its uses are commonly classed as follows<sup>2</sup>:

I. Spatial: 1. Removal from the inside of a place or object, out of union with it or from its immediate vicinity, with verbs of motion; hence it is used of the immediate succession of one condition or circumstance upon another. 2. Absence from a place with verbs of rest, meaning 'outside of.'

II. Temporal: of the starting-point in time, ἐξ ἀρχῆς, ἐξ οὔ, etc.; hence of the immediate development of one act out of another, or of the close succession in time of two acts, much stronger than ἀπό.

III. Causal and figurative, of the source from which something goes forth. 1. Of origin and starting-point, more immediate and direct than ἀπό. 2. Partitively, often with the added meaning of choice or distinction. 3. Of the author or agent with passive or intransitive verbs, instead of ὑπό. Ionic, especially in Herodotus, also in tragedy, seldom in Attic prose.<sup>3</sup> 4. Of cause, only rarely of lifeless objects for the usual instrumental Dative,—stronger than ἀπό. 5. Of material. 6. Of means and instrument. 7. Of accordance, conformity, suitability, e. g. 'according to ability,' etc. 8. Of manner, phrases often equivalent to adverbs.

ἐκ is used, perhaps, more freely than any other preposition, to form prepositional phrases in which the original force of the preposition has faded until it serves merely to turn the noun or adjective into an adverb, although it often gives the situation from which a thing starts. A large number of such phrases will be found under adv. phr. with nouns, a list which does not claim to be exhaustive, although it includes a few cases found in literature later than this period. Akin to these are many technical phr., particularly in rhetoric and logic, with more or less adverbial force.

<sup>1</sup> For derivation, v. Brugmann, *Kz. vergl. Gr.* S. 467; Walde *cx*.

<sup>2</sup> K-G. II. 1. 459ff.

<sup>3</sup> K-G. *l. c.*

## A. HOMER

I. *Idiomatic phrases*

## a. With nouns.

ἐκ γενεῆς, (nearly a phr.), 'name him from his clan,' Il. 10. 68.

ἐξ ἔριδος μάχεσθαι, Il. 7. 111, naturally 'to fight a match,' literally, 'to fight a battle arising from mere rivalry,' so clearly in Od. 4. 343; 17. 134.

ἐκ θεόφιν πολεμίζει, Il. 17. 101, 'he warreth with the gods upon his side,' just the opposite of πρὸς δαίμονα ib. 98; usu. expressed by σὺν c. Dat.

ἐκ θυμοῦ (a true phr.) adv.: Il. 9. 343, 486, ἐκ θυμοῦ φιλέων, Lat. *ex animo*, 'right from my heart,' 'sincerely'; so Aesch. Ag. 48, etc., v. *infra*, p. 54. Cf. in later lit. ἀπὸ καρδίας, p. 38 ἐκ φρενός, p. 54, etc. But Il. 23. 595, ἐκ θυμοῦ πεσέειν, 'to fall from thy heart,' 'become alienated,' a different idiom. Cf. ἀπὸ θυμοῦ, Il. 1. 562. Cf. Il. 10. 10, νειόθεν ἐκ κραδίης, 'he heaved a sigh from the bottom of his heart.'

ἐκ κεφαλῆς . . . ἐς πόδας, 'from head to foot,' Il. 16. 640; 18. 353; 23. 169, familiar tag as in Eng., id. feeling indicated by its comic reversal and metaph. use in Ar. Pl. 650.

φιλεῖ δέ σε . . . Ζεὺς/ἐκ πάσης ὁσίας, h. Merc. 470, *summo iure*, adv. force.

## b. With adjectives, = adv.

Il. 24. 352, ἐξ ἀγχιμόλοιο, Lat. *e propinquo*, 'from near at hand.'

ἐξ αὐτοσχεδῆς περῶμενος, 'off-hand,' h. Merc. 55; (late) cf. Dio C. 73. 1, ἐκ τοῦ αὐτοσχεδίου εἰπεῖν. But cf. ἐς αὐτοσχεδίην . . . ἵεναι, Tyrt. 9. 12.

II. *Elliptical*

Sc. δόμου or οἴκου: ἐξ Ἀῖδαο, Ἀϊδος, Αἶδεω, Il. 23. 76; Od. 11. 625, 635; 12. 17. ἐκ Πεισάνδροιο, i. e. 'from his house,' Od. 18. 299. Cf. *infra*, p. 59 f, εἰς, ἐν in Hom. and Att. pp. 84, 103, 140, 168, v. also ftn. 120 *sub* ἐν p. 168.

III. *Temporal*

1. Of the starting-point. a. W. nouns: ἐξ ἀρχῆς, Od. 1. 188; 2. 254; 11. 438; 17. 69, freq. in Attic. v. p. 60.

ἐκ γενετῆς, 'from birth,' Il. 24. 535; Od. 18. 7. Cf. Ar. Eth. N. 1144<sup>b</sup>. 6, εἰθὺς ἐκ γενετῆς, etc., v. *infra*, p. 61.

ἐκ νεότητος . . . ἐς γῆρας, Il. 14. 86.

## b. With pronouns:

ἐξ οὗ, 'from the time when,' 'since,' Lat. *ex quo tempore*, and *ex quo*. Il. 1. 6; 8. 295; 13. 778; 24. 638, 766=Od. 19. 223;

Od. 2. 27, 90; 8. 539; 11. 168; 14. 379; 16. 142; 17. 103; 18. 181; 21. 303; 24. 310, freq. in Att. v. *infra*, p. 62. Cf. ἀφ' οὗ (but not in Hom.), p. 43.

ἐκ τοῖο, τοῦ, 'henceforth,' always temporal in Homer.<sup>4</sup> Il. 1. 493; 8. 296; 13. 779; 15. 69; 24. 31; Od. 1. 74, 212; h. Cer. 440. Cf. Il. 9. 106, ἐξ ἔτι τοῦ ὅτε. Cf. ἐκ τούτου ἔπειτα, h. Ap. 343. ἐκ τοῦδε, Od. 8. 540, cf. ἀπό.

2. Of immediate succession:

Il. 13. 493, πίομεν' ἐκ βοτάνης, 'to drink after pasturage.'

Il. 11. 227, ἐκ θαλάμοιο . . . ἵκετο, 'straight from the bridal chamber,' w. slight suggestion of 'immediately after his marriage.'

3. Of a date:

Od. 12. 286, ἐκ νυκτῶν δ' ἄνεμοι χαλεποὶ . . . γίγνονται, as of the winds arising out of the night; this easily merges into the purely temp. meaning, 'at night,' and may be so translated even here. Cf. *infra*, p. 63.

#### IV. Tags

1. Military: 'out of the battle,' ἐκ βελέων, 'out of shot,' 'outside the battle,' Il. 11. 163; 14. 130; 16. 122, 668, 678, 781; 18. 152. In Il. 11. 163, 164, cf. also ἐκ κονίης, ἐξ ἀνδροκτασίης, ἐξ αἵματος.

ἐξ ἐνοπῆς, 'out of the war-cry,' Il. 16. 782; 17. 714.

ἐκ κυδοιμοῦ, 'out of the din of battle,' Il. 11. 164.

ἐκ πολέμου, Il. 3. 428.

ἐκ πόνου, 'out of the turmoil of battle,' Il. 14. 429; 17. 718.

ἐκ Τρώων, 'to drive the horses from among the Trojans,' Il. 10. 537.

ἐκ φλοίσβοιο, 'to save out of the tumult,' Il. 5. 469; cf. ἀπό. But Il. 20. 377, 'await him from amid the roar of battle,' i. e. 'in it.'

2. Literal and plastic:

ἐκ δίφροιο, Il. 22. 398, 'bound him from his chariot.'

ἐξ εἰνῆς, Il. 14. 336; 15. 580; 22. 190; Od. 2. 2; 3. 405; 4. 307; 8. 2; 15. 58, 96. Also in later lit.<sup>5</sup>

ἐξ ὀχέων Il. 13. 35, 'loosed the horses from out of the chariot.'

ἐκ πασσάλου, Od. 8. 67, 105; h. Ap. 9. Cf. ἀπό p. 36.

εἰς σφυρὸν ἐκ πτέρνης, Il. 22. 397.

ἐκ ρεθέων, Il. 16. 856; 22. 362, ψυχὴ δ' ἐκ ρεθέων πταμένη; cf. Il. 22. 68, ρεθέων ἐκ θυμὸν ἔλθται cf. θυμὸς ἀπὸ μελέων, Il. 7. 131, v. p. 36.

<sup>4</sup>Ameis.

<sup>5</sup>Cf. further, Ap. Rhod. 1. 1104; 2. 1236, etc.



ἐξ ὕπνου, Il. 10. 162, 519.

3. Literal, but might easily have developed into phrases:

ἐκ καρδίας, Il. 10. 10<sup>6</sup> cf. ἀπὸ καρδίας p. 38, ἐκ p. 54.

ἐκ πάτου, Il. 20. 137, κίοντες ἐκ πάτου ἐς σκοπὴν, 'out of the trodden path,' 'apart.'

4. Miscellaneous:

ἐκ Διὸς οὔρου, Il. 14. 19; ὅσσαν ἐκ Διὸς Od. 1. 283; 2. 217.

ἐκ νεφέων, Il. 11. 62, cf. Hes. Op. 449.

ἐκ νηῶν, Il. 10. 337; 12. 72; 16. 87, 267, 293, 366; 18. 279.

#### V. Noteworthy uses of *preposition*

1. Local:

Il. 18. 210, οἳ τε πανημέριοι στυγερῶ κρίνονται "Ἀρηϊ/ἄστεος ἐκ σφετέρου."<sup>7</sup>

Il. 19. 375, ἐκ πόντοιο, not 'coming up from the sea,' but 'from out at sea' they see something upon land.

2. Partitive:

ἐκ πάντων, Il. 7. 75, 'out of you all,' cf. ἐξ ἐνάρων, Il. 9. 188.

ἐκ πολλέων, Il. 15. 680, ὅς τ' ἐπεὶ ἐκ πολλέων πίσιρας συναίρεται ἵππους, 'four out of many' (slightly id.) cf. ἀπὸ in Att. p. 40; cf. p. 73.

With added force of choice or distinction: ἐκ πασέων, 'above all,' 'more than any one else,' Il. 18. 431; Od. 4. 723.<sup>8</sup> So Il. 18. 432, ἐκ μὲν μ' ἀλλάων ἀλιάων; Il. 21. 370, ἐξ ἄλλων.<sup>9</sup> This meaning emphasized by addition of superlative: Il. 4. 96; Od. 2. 433, ἐκ πάντων δὲ μάλιστα.

3. Material:

ἐξ ὕδατος κρυστάλλῳ, Il. 22. 152, 'ice from water.'<sup>10</sup> Cf. *infra* p. 79.

4. Succession:

Il. 19. 290, ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεὶ 'evil after, upon evil.' Cf. Aesch. Ag. 1110; Dem. 1462. 3; Aeschin. I. 64, etc., v. *infra*, p. 80.

<sup>6</sup>The nearest approach to a phr. w. ἐκ is Ar. Nub. 86, εἶπερ ἐκ τῆς καρδίας μ' ὄντως φιλεῖς (fig. but art. expressed).

<sup>7</sup>Some edd. accent ἐκ on the ground that it means 'from outside of their city,' and that ἐκ in that case receives the accent on the same theory by which they account for ἄπο = *procul*, v. ἀπὸ p. 39 fn., Herm. Op. II. 55. Others prefer to read οἱ δὲ for οἳ τε (of MSS) in the previous line and interpret 'from within the city.' v. Leaf *ad. loc.*

<sup>8</sup>Cf. Ap. Rhod. 1. 620, οἷη ἐκ πασέων.

<sup>9</sup>So Pind. Ol. VI. 25.

<sup>10</sup>This is one of the meanings noticed by Aristotle in his discussion of the uses of ἐκ, Metaph. 1023<sup>a</sup> 26 sqq. Cf. further, Ap. Rhod. 2. 843, νηίου ἐκ κοτίνου φάλαγξ, 'a ship's roller of wild olive wood'; id. 3. 1325, ἐξ ἀδάμαντος.

VI. *Compounds of ἐκ:*

παρέκ c. gen. : παρέξ ὁδοῦ, Il. 10. 349; παρέξ Ἴλιου, Il. 24. 349, etc. C. acc. παρέξ Ἀχιλλῆα, 'without the knowledge of Achilles,' Il. 24. 434.<sup>11</sup> παρέκ μίτον 'along the warp,' Il. 23. 762; παρέκ νόον ἤγαγε, 'beyond, contrary to prudence,' Il. 10. 391; μὴ χαλέπαινε παρέκ νόον, Il. 20. 133, etc.

ὑπέκ: Il. 13. 89=15. 700, φεύεσθαι ὑπέκ κακοῦ, cf. Od. 12. 107; Il. 17. 581, 589, ὑπέκ Τρώων, 'from amid the Trojans' Il. 4. 465; 18. 232, ὑπέκ βελέων; Il. 22. 146, τείχεος . . . ὑπέκ, 'away from under.'<sup>12</sup>

## B. LITERATURE AFTER HOMER

I. *Idiomatic phrases*

## a. With nouns.

ἐξ ἀνθρώπων, an extension of the use seen in ἐν ἀνθρώποις c. superl. v. p. 147. Plat. Theaet. 170 E, οἱ γέ μοι τὰ ἐξ ἀνθρώπων πράγματα παρέχουσιν, 'they cause me a world of trouble'; so Lysias XIII. 73, οὐτοσί . . . οὐκ ὦν Ἀθηναῖος καὶ ἐδίκαζε καὶ ἡκκλησίαζε καὶ γραφὰς τὰς ἐξ ἀνθρώπων ἐγράφετο 'every kind of indictment possible'; Aeschin. I. 59, τὰς ἐξ ἀνθρώπων πληγὰς, 'the worst possible flogging.' Cf. Gen. without prep. w. neut. superl. ἀνθρώπων μάλιστα, Hdt. 1. 60, Plat. Legg. 629 A, ἡκιστα Prot. 361 E, ἄριστα Theaet. 148 B, ὀρθότατα 195 B, κάλλιστ' Legg. 637 A; cf. Soph. Frg. 524. 4 (Nauck). But ἐξ ἀνθρώπων in its proper sense, ἐξ ἀνθρώπων ἠφανίσθη, Lys. II. 11; Isocr. V. 108; VI. 18; VIII. 113, etc.

ἐξ ἔδρας, Soph. Ai. 788, τί με . . . / . . ἐξ ἔδρας ἀνίστατε, 'from quietude'; but ib. 780, ὁ δ' εἰθὺς ἐξ ἔδρας/πέμπει με, 'he had no sooner risen from where they sat, than he sent me' (J.).<sup>13</sup>

ἐξ ἐλπίδος, Aesch. Ag. 998, εὐχομαι ἐξ ἐμᾶς ἐλπίδος, 'against hope'; like ἀπό 'away from,' v. p. 46, for other uses of ἐξ ἐλπίδος v. p. 78.

<sup>11</sup>Leaf: 'behind Achilles' back,' lit. 'passing him by,' cf. 10. 391, 'led past my sense,' much like Eng. 'made me beside myself'; 20. 133 'past' = 'in defiance of' good sense. Cf. Ap. Rhod. 1. 130, παρέκ νόον Εὐρυσθέως, 'without the knowledge and approval of Eurystheus'; cf. ib. 323, 1315. But Ap. Rhod. 2. 1113, παρέξ ὀλίγον θανάτοις. Schol. παρ' ὀλίγον ἐκ τοῦ θανάτου, 'within a little of death'; παρέξ not elsewhere in this sense. παρ' ὀλίγον, παρὰ μικρόν, παρὰ βραχύ are common.

<sup>12</sup>Also Il. 5. 854; 8. 504; 16. 353; ὑπέκ θανάτοις Il. 15. 628; 20. 300; cf. Ap. Rhod. 1. 596, 1166, 1204.

<sup>13</sup>v. Jebb *ad loc.* for different interpretations of this phr. and comparison of Il. 19. 77, αὐτόθεν ἔξ ἔδρης, Od. 13. 56, αὐτόθεν ἐξ ἑδρών, 'even there as they sat,' but αὐτόθεν helps to fix the meaning; here εἰθὺς indicates 'immediately after sitting.' Note frequency of εἰθὺς with ἐκ of strict consecution.

ἐκ θυμοῦ, Lat. *ex animo*: Il. 9. 343, 486. Theogn. 62, μηδένα τῶνδε φίλον ποιεῦ . . . ἀσπῶν/ἐκ θυμοῦ; Aesch. Ag. 48, ἐκ θυμοῦ κλάζοντες; Trag. Frg. Adesp. 458. 7 (Nauck)<sup>14</sup> cf. Hor. Ars P. 432. So ἐκ φρενός, 'from my heart,' 'sincerely,' Aesch. Sept. 873, 919;<sup>15</sup> Cho. 107, τὸν ἐκ φρενός λόγον of hearty, cordial speech. Cf. Ag. 805, οὐκ ἀπ' ἄκρας φρενός. But pl. ἐκ φρενῶν, Eur. Tro. 6 is lit., and nearly so, but plastic and approaching force of sing. id. Frg. 659. 5, ἄλλω δ' ἄρέσκει μηδὲν ὑγίης ἐκ φρενῶν/λέγοντι πείθειν τοὺς πέλας τόλμη κακῇ. Cf. other phrases w. similar meaning, Ar. Nub. 86, ἀλλ' εἴπερ ἐκ τῆς καρδίας μ' ὄντως φιλεῖς; Anth. P. 5. 69. 2, ἐκ κραδίης; cf. 61. 2, ἐξ αὐτῆς κραδίης; cf. ἀπὸ καρδίας, p. 38. ἐκ τῆς ψυχῆς, Xen. An. 7. 7. 43, ἐκ τῆς ψ. φίλος; id. Oec. 10. 4, ἐκ τῆς ψ. ἀσπάζεσθαι. But. cf. Theocr. 8. 35, βόσκοιτ' ἐκ ψυχᾶς τὰς ἀμνίδας, 'according to his wish'. Allied phenomena are, Hdt. 8. 97, ἐκ παντὸς νόου, 'with all his heart and soul'; Plat. Gorg. 510 B, ἐξ ἅπαντος τοῦ νοῦ . . . φίλος γενέσθαι.

ἐξ ὁμμάτων, 'out of my presence,' Aesch. Suppl. 949; Phrynich. 81 K. Cf. εἰς p. 89, ἐν p. 151, same meaning of noun occurs c. κατὰ, παρά. So ἐξ ὀφθαλμῶν, 'out of one's sight' Hdt. 1. 120; 5. 24. 3; 106. 5; Xen. Hiero 6. 13. Cf. later, Alciphro 3. 20, ἐξ ὀφθαλμῶν ἐποίει c. acc.; cf. ἀπό, p. 36 εἰς p. 83 ἐν, p. 151, so c. κατὰ. But ἐξ ὄψεως, Dem. 1002. 27, νεώτερον ὄντ' ἐμοῦ καὶ συχνῶ, ὅσ' ἐξ ὄψεως, 'so far as can be judged from his looks,' cf. ἀπό, p. 38. Cf. also εἰς ὅψιν but w. diff. meaning p. 90.

ἐκ ποδός, 'out of the way,' Pind. Nem. VII. 67. Cf. Polyb. 2. 54. 2, αὐτὸς ἐκ ποδός ἐκίνει. But Polyb. 3. 68. 1 *et al.* = Lat. *pone*, cf. 2. 68. 9 *e vestigiis*, so Dion. H. 2. 33, τοῖς τε φεύγουσιν . . . ἐκ ποδός ἐπόμενος; so id. 3. 42, ἐκποδός. Rare in sing., freq. in pl. compounded as adv. ἐκποδῶν, Aesch. Cho. 20; Hdt. 6. 35; Ar. Vesp. 949 παρεχ' ἐκ ποδῶν, 'clear out,' lit. 'supply yourself out of the way.' Xen. Hell. 2. 3. 16, *et saepe* and formed by false analogy with this<sup>16</sup> ἐμποδῶν, Xen. Hell. 3. 4. 9 *et al.* Cf. cpd. adj. ἐμπόδιος Hdt. 1. 153. But Ar. Pl. 650, ὡς ἐγὼ τὰ πράγματα/ἐκ τῶν ποδῶν ἐς τὴν κεφαλὴν σοι πάντ' ἔρῳ, comic reversal in metaph. use of the Homeric ἐκ κεφαλῆς . . . ἐς ποδάς. Cf. Eubul. 107. 24 K.

<sup>14</sup>Cf. Theocr. 2. 61, ἐκ θυμῷ δέδεμαι.

<sup>15</sup>Cf., w. adj. modifiers, Aesch. Ag. 546, ἀμυνρᾶς ἐκ φρενός; 1515, φρενός ἐκ φιλίας; Soph. OT. 528, ἐξ ὁμμάτων δ' ὀρθῶν τε καὶ ὀρθῆς φρενός; OC 486, ἐξ εὐμένων/στέρνων δέχεσθαι τὸν ἱκέτην σωτήριον, 'with kindly hearts.'

<sup>16</sup>But for different theory as to formation of these adverbs v. ftn. ἐν p. 168 Brugmann, *Grundr.* II. 2. § 577, etc.

ἐξ ἑνὸς στόματος, 'with one voice,' Ar. Eq. 670; Plat. Rep. 364 A; Legg. 634 E, (balanced by Dat.) μιᾷ δὲ φωνῇ καὶ ἐξ ἑνὸς στόματος πάντας συμφωνεῖν, cf. ὡς ἀφ' ἑνὸς στόματος, Anth. P. 11. 159, etc., v. ἀπό p. 39. Cf. ἐξ ἑνὸς λόγου, Ar. Pl. 760; Lys. 1005, ἐξ ἑνὸς λόγῳ (genit.). Cf. ἐξ ἑνὸς ῥόθου/παίονσι, 'with one stroke,' i. e. 'all at once,' Aesch. Pers. 462. ἐξ ἑνὸς κελεύσματος Sophron. Kaibel, (*Com. Gr. Frg.*) 25, I. p. 158. ἐξ ἑνὸς τρόπου, v. *infra*, p. 68.

ἐκ χειρός, Soph. Ai. 27, κατηναρισμένας/ἐκ χειρὸς αὐτοῖς ποιμνίων ἐπιστάταις, 'yea, slaughtered by human hand' (J.)<sup>17</sup> Plastic force is possible here, 'by violent hand,' nearly = adv. 'violently.' Cf. w. adv. force, but w. modif. adj., Soph. El. 455, ἐξ ὑπερτέρας χειρός, 'with mightier hand.' But in military sense ἐκ χειρός = Lat. *cominus*, 'from near at hand,' 'close,' 'in hand to hand combat,' Xen. Hell. 7. 2. 14; An. 5. 4. 25; Cyr. 1. 2. 9; 4. 3. 16; 6. 3. 24; Plat. Legg. 834 A. But Bacchyl. V. 132, τυφλὰ δ' ἐκ χειρῶν βέλη is lit. and plastic. Aesch. Ag. 1110, προτείνει δὲ χεῖρ ἐκ/χειρός ὀρέγματα, 'hand following hand' (only slightly id.)<sup>18</sup>

ἐκ φρενός, v. *supra* p. 54.

b. With adjectives.

ἐξ ἅπαντος, Soph. O C 807, ὅστις ἐξ ἅπαντος εὖ λέγει, 'speaks well on any theme,' i. e. starting from anything; id. Ant. 312, οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν, 'from every source.' Cf. Xen. Mem. 2. 9. 4, οὐ γὰρ ἦν οἷος ἀπὸ παντὸς κερδαίνειν. Cf. Ar. Thesm. 736, καὶ παντὸς ὑμῖς μηχανώμεναι πιεῖν. Cf. Dion. H. 4. 7. 4, ὥστ' ἐκ παντὸς ἐπιθυμῆσαι τέκνων.

ἐκ μέσου, Hdt. 3. 83, of taking no part in a contest, remaining neutral, οὗτος μὲν δὴ σφί οὐκ ἐνηγωνίζετο, ἀλλ' ἐκ μέσου κατῆστο; so w. art. w. ἐξεσθε id. 8. 22. 2.

Thuc. IV. 133. 4 (sc. ἔτους).

But Eur. El. 797, τοῦτον μὲν οὖν μεθεῖσαν ἐκ μέσου λόγον, cf. εἰς p. 93 f., ἐν p. 157. 3a. of speaking 'before,' 'in the presence of an assembly.'

Dem. 141. 36, εἰ ἀνέλοιμεν ἐκ μέσου καὶ τὰς βλασφημίας; 323. 294, τὸ καταψεύδεσθαι καὶ δι' ἔχθραν τι λέγειν ἀνελόντας ἐκ μέσου.

Euphr. 8. 5 K., τίς ἐκ μέσου τὰ θερμὰ δεινὸς ἀρπάσαι; cf. (w. art.), Anaxipp. 1. 6 K., τὴν θυῖαν ἠφάνισαν ἐκ τοῦ μέσου; Capps compares these

<sup>17</sup>V. Jebb *ad loc.*: this is better than 'by force of hand,' i. e. by violence, not by chance. The violence was so evident as to need no mention.

<sup>18</sup>Epicrates 2. 24. 25 K. (id. tinge), τὰργύριον ἐκ τῆς χειρὸς ἦδη λαμβάνει, 'she has become so tame that already she eats money out of your hand.'



two passages for similar use of *ἐκ*, with Menand. *Περικειρ.* 203 (Capps), [π]άντ' ἀ[ν]ήρπαστ' ἐκ μέσου, 'all was lost, snatched from your grasp.'

Menand. 250 K., τὰ δ' ἐκ μέσου τριπόδια καὶ τραγήματα.

Alexis 116. 5 K., σεμνοπαράσιτον ἐκ μέσου καλούμενον.<sup>19</sup>

c. With participles: v. also *sub* adv. phr.

ἐξ ἀκμαζόντων, 'from those in the prime of life,' substant. use of ptc. without art. indicates slight id. feeling, note use of art. in the corresponding adj. expressions, Plat. Rep. 459 B, ἐκ τῶν νεωτάτων ἢ ἐκ τῶν γεραιτάτων ἢ ἐξ ἀκμαζόντων ὃ τι μάλιστα; Ἐξ ἀκμαζόντων, so 460 D, ἔφαμεν γὰρ δὴ ἐξ ἀκμαζόντων δεῖν τὰ ἔκγονα γίγνεσθαι.

ἐξ ἐπιτροπευομένης δὲ τούτῳ γενέσθαι, Isae. VI. 13, v. *infra*, p. 57.

## II. Proverbial

Ar. Eq. 467, σὺ δ' οὐδὲν ἐξ ἀμαξουργοῦ λέγεις, 'cartwright's slang,' i. e. 'from the cartwright's shop' (the genit. not governed by ἐξ, but by the omitted word as in ἐκ διδασκάλων, etc.). Cf. Dem. 268. 122, ὥσπερ ἐξ ἀμάξης.<sup>20</sup> Cf. Com. Fr. Adesp. 694 K, οὐδὲν ἐξ ἀγροῦ λέγεις. Cf. οἶος ἐκ τριόδου, i. e. vulgar, Luc. Hist. Conscr. 16; Peregr. 3; Prom. 1, etc. λοιδορίαί . . . ἐξ ἐργαστηρίων καὶ τριόδων Dio C. 46. 4. Cf. Lob. Phrynich. p. 38. Cf. Lat. Senec. *Controv.* VII. *praef.*, *idiotismus id est plebeius et ex trivio arreptus loquendi modus*; so A. Gell. 1. 22. 2, *in compitis*. But cf. ἐν p. 163.

Com. Fr. Adesp. 483 K., τήμερον ἄρ' ἔξω πράγματ' ἐξ ἀπραξίας.<sup>21</sup>

Plat. Tim. 81 B, οἶον ἐκ δρυόχων, lit. 'as if from the stocks,' i. e. 'freshly formed like the keel of a vessel just off the stocks.'

ἐξ ἀπαλῶν ὀνύχων, Anth. P. 5. 14, 129; Plut. *de lib. ed.* 3 c; Lat. Hor. C. III. 6. 24, *de tenero ungui*.<sup>22</sup>

ἐκ περάτων γῆς, 'from the ends of the earth,' prov. of remote countries, Alcae. 36. 1; Thuc. I. 69. 5; so ἀπό, v. p. 47. Cf. ἐπὶ τέρματα γῆς, Crat. 309 K., etc.

Plat. Euthyd. 293 A, σῶσαι ἡμᾶς . . . ἐκ τρικυμίας τοῦ λόγου.

Com. Fr. Adesp. 789 K., ἐκ τῆς αὐτῆς ψιάθου γεγονώς.<sup>23</sup> Cf. ib. 465 K., οἱ δ' ἐκ μιᾶς τῶδ' οἰνοχόης πεπτωκότας.

<sup>19</sup>Kock: ἐμμέτρως Herwerd. Obs. crit. 69 conl. Plat. Cratyl. 395 E, δοκεῖ τοῦνομα ἐμμέτρως κείσθαι, *scribendum potius ἐν μέσῳ*, i. e. *ubique*. But Hunzicker reads ἐκ μέσου 'καλούμενον, e medio evocatum.

<sup>20</sup>v. Goodwin *ad loc.* Cf. Philemon frg. (ed. Osann) p. 170, who defines it as = ἀναισχύντως ὑβρίζει. Cf. Menand. 396 K. (ἐπί), v. *nn.* *ad loc.*

<sup>21</sup>Leutsch, Diogenian. 7. 59; Apostol. 14. 91, πράγματα ἐξ ἀπραξίας: ἐπὶ τῶν παρὰ δόξαν καὶ ἐλπίδα συμβαινόντων.

<sup>22</sup>v. Shorey *ad loc.*

<sup>23</sup>Leutsch, App. prov. 2. 47, 68, ἐπὶ τῶν παραπλησίων καὶ ὁμοίων; cf. ἐξ ἐνὸς πολλοῦ; ἐκ τῆς αὐτῆς κεραμίας; Suid. v. Ἐπικούρος: Μεσσήνιοι δὲ ἐν Ἀρκαδίᾳ τοὺς



III. *Technical*1. *Military:*

*ἐκ καταλόγου*, 'from the muster roll,' 'the list,' Thuc. VI. 43; VII. 16. 1; 20. 2; VIII. 24. 2; Xen. Mem. 3. 4. 1 *et al.*

*ἐκ μεταβολῆς*, Aeschin. II. 9; III. 64, 75 (L. and S. metaph. of a speaker from military use 'wheeling about face'). Cf. Menand. 712 K. *ubi v. n.* Cf. Polyb. 1. 61. 7 = adv. of the wind changing to the opposite direction.

*ἐκ τῶν ὄπλων*, Thuc. I. 111. 1, *μὴ προϊόντες πολὺ ἐκ τῶν ὄπλων*, i. e. 'from the camp.'

*ἐκ παρατάξεως*, 'in regular battle,' Thuc. V. 11. 2; Dem. 123. 49; Aeschin. III. 88; cf. Menand. 52 K.; Polyb. 2. 33. 4. So Hdn. 5. 4. 5, etc.

*ἐκ πλαγίου* 'on the flank,' v. *infra*, p. 76.

*ἐκ προκλήσιος*, 'by or upon challenge,' Hdt. 5. 1. 2, *μονομαχίῃ*

. . . *ἐκ προκλ.*; so IX. 75; cf. *διὰ* p. 20.

*ἐκ προρρήσεως πολεμήσειν*, 'to make war in accordance with, from, a proclamation,' Dem. 114. 13. Cf. *ἐκ καταγγελίας ἐπιτελεῖν ἀγῶνα*, 'by proclamation,' Plut. Rom. 14.

Soph. El. 725, *ἐκ δ' ὑποστροφῆς* = *ὑποστρέψαντες*, 'swerving,' 'wheeling round they went to meet the enemy'; so Polyb. 2. 25. 3; 3. 14. 5; Dion. H. 2. 41, etc. But extended in Dem. 283. 166 (ap. spurious document), *ἐξ ὑποστροφῆς*, 'reversing the procedure,' i. e. doing the opposite of what the Thessalians have done. Cf. *ἐξ ἀναστροφῆς* also of wheeling in battle, Polyb. 4. 54. 4, cf. 3. 115. 3. Cf. *ἐξ ἐπιστροφῆς*, 'by a sudden wheel,' Polyb. 1. 76. 5;<sup>24</sup> Plut. Timol. 27. 5.

*ἐκ χειρός*, v. *supra*, p. 55 = Lat. *cominus*. But Xen. An. 3. 3. 15, *οἱ ἐκ χειρὸς βάλλοντες* = *ἀκοντισταί*.

*ἐκ χώρας ὀρμῶντες*, 'setting out from a position,' Xen. An. 3. 4. 33. Cf. *ἐν χώρᾳ* 'at one's post,' *infra*, p. 155.

2. *Legal:*

Dem. 565. 156, *καταστάς (χορηγός) ἐξ ἀντιδόσεως*.

Isae. VI. 13, *ἐξ ἐπιτροπευομένης δὲ τούτῳ γενέσθαι*, 'she was under his guardianship' (note substant. use of ptc. without art.) v. *supra*, p. 56.

*ἐκ τῆς αὐτῆς οἰονεὶ φάτνης ἐδοκίμασας ἐξήλασαν*. Leutsch compares w. these Plat. Gorg. 493 D, *ἐκ τοῦ αὐτοῦ γυμνασίου τῇ*, v. *infra*, p. 81.<sup>64</sup>

<sup>24</sup>*ἐκ* phrases of this type are numerous in Polyb. cf. *ἐξ ἐφόδου* 'at the first assault.' Polyb. 1. 24. 10, 36. 11, so Dion. H. 2. 33, etc., etc

Dem. 1251. 14, ἐξ ἐμφανῶν καταστάσεως, of producing bail, evidence, etc., in court. Lat. *exhibitio*, *actio ad exhibendum*.

ἐκ παρακλήσεως, Dem. 275. 143, οἱ μὲν ἐκ παρακλήσεως συγκαθήμενοι, a packed party in the jury, i. e. by summons, summoning one's friends to attend in a trial.

### 3. Political:

Rhett. Spengel I. 241, 28, ὀλιγαρχιῶν δέ εἰσι δύο τρόποι· ἡ γὰρ ἐξ ἐταιρείας ἢ ἀπὸ τῶν τιμημάτων, 'from political clubs' (note use of ἐκ and ἀπὸ in antithesis). Cf. ἀπὸ p. 41.

ἐκ προκρίσεως, 'according to selection by choice,' Plat. Pol. 299 A.

ἐκ τιμημάτων, Plat. Legg. 698 B; Xen. Mem. 4. 6. 12. Cf. ἀπὸ p. 41.

A large number of technical terms with ἐκ occur in Rhetoric and Logic. Only a few will be mentioned here:

### 4. From the field of Rhetoric:

Rhett. Gr. Spengel III. 50. 10, καὶ ἔστιν ἀποσιώπησις ἔκλειψις παντελὴς τοῦ ἐκ τῆς ἀκουλουθίας ὀφείλοντος ἐπενεχθῆναι.

τὸ ἐξ ἐπιτηδεύσεως of a studied style. Dion. H. de Lys. 8, cf de.. Comp. 25. 200, 203.

ἐκ παραλλήλου, 'in like manner,' 'parallelwise,' Plut. Comp. Ag. c. Gracch. 1; so Rhett. Spengel III. 69. 20; cf. 101. 4; (also used by mod. grammarians as a gram. term).

ἐξ ὑπερβολῆς, Ar. Rhet. ad Alex.<sup>25</sup> 1430.<sup>b</sup> 9. (referring to *sententiae* γνῶμαι), πολλὰς δὲ ποιήσομεν αὐτὰς ἢ ἐκ τῆς ἰδίας φύσεως ἢ ἐξ ὑπερβολῆς ἢ ἐκ παρομοιώσεως. . . . ἐξ ὑπερβολῆς δὲ τοιάσδε· δεινότερά μοι δοκοῦσιν οἱ κλέπτοντες τῶν ληϊζομένων ποιεῖν· οἱ μὲν γὰρ λαθραίως, οἱ δὲ φανερώς τὰ χρήματα περιαιροῦνται. Cf. ἐξ ὑπερβολῆς as adv. Polyb. 8. 15 (17). 8. Cf. εἰς p. 112, also with κατὰ.

### 5. From the field of Logic:

ἐξ ἀναίρέσεως, Rhett. Spengel III. 130. 9, direct confutation of arguments, ἀναίρεσις, opp. by Aristot., Soph. Elench. 183.<sup>a</sup> 10, 11 to διαίρεσις, confutation by drawing a distinction.

ἐξ ἀφαιρέσεως, 'by abstraction,' 'in the abstract,' Ar. An. Post. 81<sup>b</sup> 3. Cic. jokes on this term *ad Att.* 6. 1. 2; opp. to ἐκ προσθέσεως Ar. Metaph. 1077.<sup>b</sup> 10; also used especially of mathematical abstractions, cf. Ar. Coel. 299.<sup>a</sup> 16; Metaph. 1061.<sup>a</sup> 29; de an. 403.<sup>b</sup> 15.

ἐκ διαιρέσεως, Plat. Proleg. II, ἐκ διαιρέσεως πρόελθωμεν, 'by division.' Cf. Aristot. Cf. ἐν, p. 167.

<sup>25</sup>Some think this work earlier than Aristotle and some later.

ἐκ προσθέσεως, Ar. Metaph. 1077.<sup>b</sup> 10, etc., v. *supra*.

ἐξ ὑποθέσεως, ὑποθέσεων, 'by hypothesis,' (sing.) Plat. Meno 86 E (where Plato explains his use of the term);<sup>26</sup> pl. Rep. 510 B; freq. in Aristot., v. Bonitz index w. definitions and references there given;<sup>27</sup> συλλογισμοὶ ἐξ ὑποθέσεως, Ar. An. Pr. 45.<sup>b</sup> 16, etc.; a proof may be given ἢ δεικτικῶς ἢ ἐξ ὑποθέσεως, ib. 40.<sup>b</sup> 25, etc.; opp. to ἀπλῶς *saepè*, e. g. Pol. 1278.<sup>a</sup> 5, οἱ παῖδες πολῖται οὐχ ἀπλῶς, ἀλλ' ἐξ ὑποθέσεως, etc., etc. Cf. (later) R P<sup>s</sup> p. 135, Simplic. de Caelo 304. 3 (on Empedocl.); also ib. (id. 305. 21).

6. From the race-course:

Aesch. Ag. 1245, τὰ δ' ἄλλ' ἀκούσας ἐκ δρόμου πεσὼν τρέχω, 'I hear and miss my path' (Plumptre). Cf. w. ἕξω, ἕξω δρόμου 'foreign to the purpose' (a real phr.), Aesch. Pr. 883; Plat. Crat. 414 B (ἐκτός).

7. From navigation:

ἐξ οὐρίων δραμοῦσαν, 'running before the wind' (of the state,) Soph. Ai. 1083; cf. Com. Fr. Adesp. 770 K., οὐδέν . . . ἐξ οὐρίων θέουσιν ἐστ' ἀπώμοτον. Cf. ἐξ οὐρίας διαδραμεῖν, πλεῖν, Ar. Mechan. 851.<sup>b</sup> 6 (cf. ib. 11, εἰς οὐριον); Polyb. 1. 47. 2; cf. ἐν οὐρίῳ πλεῖν Luc. Lexiph. 15; also Dat. alone, Plat. Prot. 338 A, οὐρία ἐφέντα.

8. From the field of religion:

ἐξ ἀδύτου, cf. Hom. Il. 5. 512, πίονος ἐξ ἀδύτου (of the shrine of Apollo); so Tyrst. 2. 4; Pind. Ol. 7. 32; Ar. Eq. 1016, ἦν σοι Ἀπόλλων/ ἴαχεν ἐξ ἀδύτου διὰ τριπόδων ἐριτίμων; Cf. metaph. Plat. Theaet. 162 A, ἐκ τοῦ ἀδύτου τῆς βίβλου.

#### IV. *Elliptical*

Cf. εἰς and ἐν, pp. 84, 103, 140, 168 f. Cf. ἐκ Hom. Od. 18. 299, etc., v. *supra*, p. 50. These phrases are classified in accordance with the explanation which has been commonly received in English, i. e. that the genitive is adnominal, depending upon an omitted δόμον, οἴκου, or similar familiar and easily supplied word (cf. Eng. 'We have just come from the Browns'), but Brugmann and others believe that the gen. is locative.<sup>28</sup>

<sup>26</sup>v. Thompson *ad loc.*

<sup>27</sup>v. Shorey, Συλλογισμοὶ ἐξ ὑποθέσεως in *Aristotle*, A J P X. 460-462, who interprets Ar. in the light of Platonic usage. As Prof. Shorey shows, 'it is evident that Ar. had the Meno in mind all through the Analytics, but his thought has been obscured by Aristotelian commentators through confusion with the post-Arist. doctrine of hypothetical syllogisms. His proposal to classify syllogisms ἐξ ὑποθέσεως is merely a design to classify hypotheses habitually or frequently admitted by Athenian disputants.'

<sup>28</sup>v. *Grundr.* II. 610 and *infra* ἐν p. 168 ftn.

Ar. Plut. 84, ἐκ Πατροκλέους, i. e. 'from his house'; so Pax 1154, ἐξ Αἰσχινάδου; 1149, ἐξ ἐμοῦ δ' ἐνεγκάτω, 'from my house,' Δαιτ. 199 K., ἐκ διδασκάλου; Plat. Prot. 326 C, ἐπειδὴν δὲ ἐκ διδασκάλων ἀπαλλαγῶσιν; ἐξ Ἀίδου, *saepe*.

Similar but even more colloquial and idiomatic: ἐκ τῶν γειτόνων, or ἐκ γειτόνων, = 'from the neighbors,' 'from' or 'in the neighborhood'; Ar. Plut. 435, ἄρ' ἐστὶν ἡ καπηλὶς ἡκ τῶν γειτόνων; cf. Nicostr. 22 K., ὁ κάπηλος γὰρ οὐκ τῶν γειτόνων 'the one in the neighborhood'; Ar. Lys. 701, τὴν ἐταίραν ἐκάλεσ' ἐκ τῶν γειτόνων; Plat. Rep. 531 A, οἷον ἐκ γειτόνων φωνὴν θηρεύομενοι; Lys. I. 14, τὸν λύχρον . . . ἐκ τῶν γειτόνων ἐνάψασθαι. In Lycurg. 21 some texts read ἐκ, v. *sub* ἐν p. 169. Cf. Alciph. Frg. 19, μισῶ τὸν ἐκ τῶν γειτόνων ἀλεκτρύονα, etc. Cf. ἐν p. 168 ftm.

### V. Temporal

#### 1. Of the starting-point.

##### a. With nouns:

ἐξ ἀρχῆς, usually like in meaning, but more frequent than ἀπ' ἀρχῆς, = ἀρχῆθεν, Lat. *ab initio*. Begins in Hom. Od. 1. 188, etc. v. *supra*, p. 50, but ἀπ' ἀρχῆς first in Hesiod. ἐξ ἀρχῆς, Hes. Th. 45, 115, 156; Phocyl. Frg. 17. 4; Pind. Ol. 7. 20; Py. 4. 132; Frg. 107. (74). 17; Aesch. Eum. 284, 583; Soph. O. T. 385, Κρέων ὁ πιστός, οὐξ ἀρχῆς φίλος; Eur. Frg. 403; Ar. Ran. 591, 1137, etc. Hdt. 7. 203, τῷ κακὸν ἐξ ἀρχῆς γινόμενῳ οὐ συνεμείχθη, i. e. 'from his birth.' Xen. Cyn. 12. 6, τὸ ἐξ ἀρχῆς. Often ὁ ἐξ ἀρχῆς means 'the original,' or 'the former,' Plat. Theaet. 177 C, ὁ ἐξ ἀρχῆς λόγος, etc.; Rep. 366 E, ἀπὸ τῶν ἐξ ἀρχῆς ἡρώων ἀρξάμενοι; cf. Dem. 1257. 3, ἡ ἐξ ἀρχ. ἔχθρα nearly = *prima*; frequently in Plat. = adv., 'originally,' 'in the beginning,' Rep. 411 B, cf. 433 A, etc. Also often without art., as adv. = Lat. *ab integro, denuo*, 'anew, 'afresh,' frequently with πάλιν or αὖθις, so Ar. Pl. 221, 866, 1113; Pax 780, 997, 1327, cf. Eur. Frg. 35. 2, αὖθις ἐξ ἀρχῆς νέον; Pherecr. 108. 33 K, εἰθὺς ἐξ ἀρχῆς πάλιν; cf. Com. Frg. Adesp. 295 K. Teleclid. 1. 1. K.; Plat. Rep. 450 A; Mnesimach. 4. 24 K., πάλιν ἐξ ἀρχ. Menand. 223. 2, ἐπὶ ἀποθάνῃς, αὖθις ἐξ ἀρχῆς ἔσει. Cf. ἐξ ὑπαρχῆς, *infra*, p. 61. cf. ἀπὸ, p. 42. The phrase is very common and is especially a favorite expression of Plato and Demosthenes. Approximately it occurs in Andoc. eight times; Antiphon once; Lysias eight; Xen. fifteen; Isocr. thirty; Plat. 102; Isae. fifteen; Lycurg. once; Hyper. three; Dem. 111; Din. once; Aeschin. seven.

ἐξ αἰῶνος ἐς αἰῶνα, 'from everlasting to everlasting,' R P § 68 (Stob. Ecl. I. 418, p. 172, 10 W. fr. Philolaus 21. Mull.); cf. δι' αἰῶνος *supra*, p. 22.

ἐκ βρέφους, 'from babyhood,' Anth. P. 9. 56. 7.

ἐκ γαστρός, 'from infancy,' Theogn. 305, but in 300 not a phr. but ἀπὸ γαστρός in diff. use, v. p. 46.

ἐκ γενετῆς, 'from the hour of birth,' 'at birth,' 'from birth,' Hom. Il. 24. 535, etc., v. *supra*, p. 50.<sup>29</sup> Ar. Eth. N. 1144<sup>b</sup>. 6, εὐθὺς ἐκ γενετῆς; ib. 1154<sup>a</sup> 33, opp. to δι' ἔθος; later, Iamb. v. Pyth. (Nauck) 143. 21, cf. ἀπὸ ib. 125. 9; 156. 13. v. p. 42.

ἐκ μαιρακίου, ᾧ ἐκ μειρ. φίλος ἦν, Isae. V. 40; cf. Aeschin. 1. 121. Pl. ἐκ μαιρακίων . . . μέχρι γήρως, Isocr. XV. 93.

ἐκ νέου, 'from a youth, from youth upwards'; Plat. Apol. 21 A; Symp. 209 A; Lach. 186 C; Gorg. 510 D; Rep. 485 D, 559 A, 572 C, 590 B; Legg. 694 D, 888 C. So Diog. L. IV. 6, etc. Pl. ἐκ νέων, 'from youth'; Plat. Theaet. 172 C, 173 A, C; Gorg. 483 E; Rep. 367 A, 395 D, 559 B; Legg. 635 C, 642 B; 791 B (*bis*); cf. Ar. Eth. N. 1103<sup>b</sup> 24, εὐθὺς ἐκ νέων ἐθίζεσθαι; so 1104<sup>b</sup> 11, etc.

Cf. ἐκ νηπίου, 'from a child,' 'from infancy,' Ar. Eth. N. 1105<sup>a</sup> 2; cf. Polyb. 4. 20. 8 (pl.), οἱ παῖδες ἐκ νηπίων ἄδην ἐθίζονται.

ἐκ παιδαρίου, Plat. Symp. 207 D; (cf. Dem. 1252. 19, ἐκ μικροῦ παιδαρίου.)

ἐκ παιδίου, Ar. Eq. 412; Xen. Mem. 2. 2. 8; Cyr. 1. 6. 20; 2. 3. 10; Isae. IX. 20, 30; (cf. IX. 29, ἐκ μικροῦ παιδίου). Cf. Lat. *a parvulo*, Ter. *Andr.* 35.

ἐκ παιδός, παίδων, Lat. *a pueris*, Ter. *Andr.* 539, *a parvis*, 'from childhood'; Eur. Ion. 102; Andoc. I. 7. 49; Xen. Cyr. 5. 1. 2; Ages. 10. 4; Plat. Apol. 31 D; Theages 128 D; Lysis 211 D; Rep. 374 C, 519 A, 574 D, 582 B, 595 B, 608 C; Dem. 814. 4; 1486. 1; Aeschin. I. 121, 180, 181; Sosip. 1. 7. K *et al.* ἐκ παίδων, Xen. Hell. 5. 4. 25; 7. 1. 8; Mem. 2. 1. 21; An. 4. 6. 14; Cyr. 1. 2. 9; 5. 7; Reip. Lac. 3. 1; Plat. Apol. 18 B; Rep. 386 A, εὐθὺς ἐκ παίδων, so 395 C, 401 D, 413 C, cf. without εὐθὺς, Rep. 403 C, 408 D, etc. ib. 498 A, ἄρτι ἐκ παίδων; cf. Prot. 325 C, ἐκ παίδων σμικρῶν ἀρξάμενοι; cf. w. art. Legg. 694 D, 942 C; etc. (ἐκ παίδων in Plat. about eighteen times); Dem. 564. 154; Aeschin. I. 40; II. 99, 167; cf. Ar. Pol. 1336<sup>a</sup> 14. cf. ἀπὸ p. 43.

ἐξ ὑπαρχῆς, Lat. *de integro*, 'anew,' 'afresh.' Soph. O T 132 (c. αὐθις); Dem. 1013. 16 (c. πάλιν). Cf. Ar. de an. 412.<sup>a</sup> 4 (πάλιν δ'

<sup>29</sup>Cf. (but text doubtful) Hes. Th. 271.



ᾧσπερ); G. A. 745.<sup>a</sup> 18; Rhet. 1355.<sup>b</sup> 24 (πάλιν οὖν οἶον); de part. an. 685<sup>b</sup> 29 (c. πάλιν), so Ath. Pol. ch. 4. l. 17; cf. R P § 503 (Nemes. de Nat. Hom. c. 38 p. 309) c. πάλιν. Apparently this does not differ from ἐξ ἀρχῆς in this use, v. *supra*, p. 60, but ὑπαρχή comes to be mostly restricted to this phr. and meaning.<sup>30</sup> However, ἐξ ὑπαρχῆς, = Lat. *ab initio* 'from the beginning,' Ar. Pol. 1293<sup>a</sup> 2; cf. id. H. A. 590<sup>a</sup> 21; τὰ ἐξ ὑπαρχ. εὐρισκόμενα opp. τὰ παρ' ἐτέρων ληφθέντα, Soph. Elench. 183<sup>b</sup> 20, 18; αἱ . . . κρόκαι στρογγύλαι εἰσιν, ἐκ μακρῶν τῶν λίθων . . . τὸ ἐξ ὑπ. ὄντων, Mechan. 852<sup>b</sup> 31.

b. With adjectives:

ἐξ ἐχθιζινοῦ, Menand. 303 K., μένω γὰρ ἐξ ἐχθιζινοῦ (v. Lobeck, Phryn. 323 de voce ἐχθιζινός).

ἐξ ἑωθινοῦ, = adv. ἑωθεν, Ar. Thesm. 2; Pherecr. 90 K.; Plat. Symp. 220 C; Phaedr. 227 A, 228 B; Legg. 722 C; (μέχρι δειλῆς) Xen. Hell. 1. 1. 5; Alexis 257. 4 K., εὐθὺς ἐξ ἑωθινοῦ.

ἐκ καινῆς, 'anew,' Thuc. III. 92. 6; cf. Dittenb. *Syll.*<sup>2</sup> 607. 8 (Inscr. of third or fourth cent. A. D.), στοὰν ἣν μὲν ἐκ καιν[ῆς κατέσκε]ύ-ασεν.

So ἐκ νέης, Hdt. 1. 60; 5. 116. Cf. ἐξ ἀρχῆς, ὑπαρχῆς, καινῆς.

ἐκ παλαιοῦ, Hdt. 1. 157; 7. 176. 5; Antiphon II. Aa 5; Xen. Hell. 4. 1. 29; 5. 1. 28; Mem. 3. 5. 8; Plat. Tim. 23 A; cf. ἀπό p. 45. ἐκ παλαιτέρου, Hdt. 1. 60; ἐκ παλαιτάτου, Thuc. I. 18. 1.<sup>31</sup>

c. With pronouns:

ἐξ ὅτου, 'ever since': α. Of a definite time: Soph. O C 345; Ant. 12, 1092; Tr. 326; Ph. 493; Eur. I. T. 258; Or. 39; H. F. 702; Ar. Nub. 528 (cf. ἐκ τούτου 533); ib. 1351; Av. 322; cf. Xen. Apol. 27, ἐξ ὅτουπερ ἐγενόμην.

β. Of an indefinite time: Soph. Ant. 457; cf. Eupol. 254 K.

ἐξ οὗ, 'from the time when,' 'henceforward,' 'since,' 'ever since,' Lat. *ex quo tempore, ex quo* Hor. Sat. 2. 6. 41, etc., v. Hom. *supra*, p. 50. Pind. Ol. VI. 71; IX. 76 (II. 42, ἐξ οὗπερ); Aesch. Pers. 762; Eum. 25 (ἐξ οὗτε); Soph. O T 1201; Tr. 38; Ai. 661, 1337; Eur. Tro. 4; Phoen. 868; Or. 89 (ἐξ οὗπερ); frg. 1094. 7 (ἐξ οὗτε); Ar. Vesp. 888; Eq. 4, 644; Lys. 108, 759, 866 (ἐξ οὗπερ, so Pherecr. 69. 6 K.) (But Ar. Av. 696 lit. not temp.); Hdt. 2. 15, 44 (cf. ib. ἀπ' οὗ); 6. 109. 3; Lysias XI. 2; XIV. 4; Xen. An. 5. 7. 35; Isocr. III. 36; V. 47, 51 (ἐξ οὗπερ); VI. 7; XII. 66, 204; Plat. Rep. 452 C; Hipp. Min. 364 A; Ep. 353 A; Dem. 782. 40; Hermipp. 63. 2 K., et al.

<sup>30</sup>Cf. Polyb. 1. 36. 8 (of rebuilding ships), ἐκ καταβολῆς, 'from the foundations, anew.'

<sup>31</sup>Cf. Plut. 2. 548 D, ἑκπαλαι adv. fr. ἐκ πάλαι 'for a long time.'

ἐκ τῶνδε, 'henceforth,' 'next,' 'hereafter,' Soph. O. T. 235, 282, 1251; Ant. 578 (sing.); Ai. 537 ('next,' immediate sequence in time), so 823; Eur. El. 31, 'from this time,' *et al.* Cf. pronom. expr. *infra*, p. 80.

2. Of immediate consecution. (Cf. *infra* ἐκ denoting change from one condition to another, p. 77).

ἐξ ἀρίστου, 'immediately after breakfast,' Xen. Hell. 4. 8. 18; 6. 5. 17; Ages. 2. 19; An. 4. 6. 21, cf. Lat. Plaut. Most. 697, *somnus de prandio*.

ἐκ δειπνων, 'immediately after supper,' Eur. Hec. 915. Cf. ἀπό, pp. 35, 43.

ἐξ εὐνῆς, Ar. Av. 1286, εὐθὺς πάντες ἐξ εὐνῆς; Isocr. XII. 211, εὐθὺς ἐξ εὐνῆς ἐκπέμπουσι τοὺς παῖδας; somewhat differently, ἐξ εὐνῆς . . . ἐξανίστασθαι, Xen. Oec. 10. 8; 11. 14. Cf. Homeric tags, p. 51.

ἐκ τῆς θυσίης γενέσθαι, 'to have just finished sacrifice,' Hdt. 1. 50.

ἐκ κραιπάλης, 'after a drunken bout.' Ar. Vesp. 1255; cf. Achar. 277 (more nearly 'in consequence of').

ἐκ μάχης, 'after battle,' Aesch. Ag. 330.

3. Of a date.

ἐξ ἑω, Ar. Eccl. 102, ἡκκλησία δ' . . . ἐξ ἑω γενήσεται, although this really means 'at daybreak,' it may be thought of as 'beginning from daybreak.' Cf. Hes. Op. 724, ἐξ ἡοῦς, really 'at dawn,' 'in the morning,' but elsewhere 'from dawn,' Hdt. 7. 167.

Expressions for "day and night" may show any one of the three temporal uses noted under ἀπό, p. 42. ἐξ ἡμέρας, Soph. El. 780, οὔτε νυκτὸς ὕπνον οὔτ' ἐξ ἡμέρας, here the prep. has lost its force and the phr. means 'by day,' parallel w. νυκτὸς, 'by night.' So Aeschin. Ep. 10. 4. But in Eur. H. F. 505, Hdt. 9. 8, (ἐκ of the starting-point) ἐξ ἡμέρης ἐς ἡμέρην. Cf. Henioch. 5. 13 K.

ἐκ νυκτὸς, Trag. Fr. Adesp. 7 (Nauck); Xen. Cyr. 1. 4. 2 'just after night-fall'; but Plat. Legg. 758 A, ἐκ νυκτὸς . . . πρὸς ἡμέραν (ἐκ retains its meaning); cf. Plat. Ax. 368 B; Theophil. Com. Frg. 6 K. Pl.: ἐκ νυκτῶν, Theogn. 460, πολλάκις ἐκ νυκτῶν (prep. has lost its force, phr. means simply 'at night'); cf. Aesch. Cho. 288 'fears at night',<sup>32</sup> Eur. Rhes. 13, 17; Xen. Cyr. 8. 5. 12; Anth. P. 7. 444. 2.

4. ἐκ χρόνου c. adj. modifier:

<sup>32</sup> There may be a slight suggestion of the coming of the fears 'out of the night,' as probably in Od. 12. 286, v. *supra*, p. 51. In all these cases, unless it be Eur. Rhes. 13, 17 the pl. may suggest the recurrence of the conditions.

ἐκ μακροῦ χρόνου, 'at the interval of,' 'after a long time,' Soph. O T 1141.<sup>33</sup> Cf. διὰ of an interval of time. ἐκ μικροῦ χρόνου συνειλεγμένων, 'at short notice,' Dem. 131. 1. Cf. ἐξ ὀλίγου *infra*. ἐκ πολλοῦ χρόνου, cf. without χρόνου *infra*, p. 73: Hdt. 2. 58; 7. 119. 1; Andoc. I. 1. 6; Lys. XIX. 3; Plat. Menex. 234 C, 'a long time ago'; but cf. Menand. 262 K., ἔργον ἐκ πολλοῦ χρόνου/ἄνοιαν ἡμέρα μεταστῆσαι μῆ, *difficile est inveteratam stultitiam uno die immutare*. ἐκ πλείονος χρόνου, Thuc. VIII. 45. 2; Isocr. XIV. 2. ἐκ πλείστου χρόνου, Dem. 1389. 4. ἐκ παντὸς τοῦ χρόνου, Dem. 145. 54; 176. 35; 234. 26; 247. 66; 295. 203; 500. 141; 644. 73; 984. 60; 991. 22. ἐκ τοῦ παρεληλυθότος χρόνου, Dem. 40. 1, 2; 729. 90; 806. 22 (pl.). ἐκ τῶν ἔμπροσθεν χρόνων, Aeschin. III. 60; Hyper. 1. col. 21. 10, *et al.* ἐκ τῶν ἄνωθεν χρόνων, Dem. 1440. 2. ἐκ τοῦ λοιποῦ χρόνου, Isae. II. 32; Dem. 1360. 46; Din. 2. 22 'for the future.' So without the noun, ἐκ τοῦ λοιποῦ, Xen. Hell. 3. 4. 9; Symp. 4. 56 and pl. ἐκ τῶν λοιπῶν, Isocr. XVII. 15; Plat. Legg. 709 E; Ep. 316 D.

In the above group ἐκ has largely lost its original force, and a certain idiomatic familiarity is indicated by the repetition of the type with little regard for the exact meaning of the preposition.

#### VI. Adverbial

V. also *sub I.* idiom. and *V.* temporal phr.

a. With nouns:

ἐξ ἀελπίτης, Lat. *ex insperato*, 'beyond hope,' 'unexpectedly,' Archil. 51 (36), κичάνει δ' ἐξ ἀελπίτης φόβος, cf. ἐξ ἀέλπτου, ἀέλπτων, *infra*, p. 69.

ἐξ αἰνιγμάτων, 'in riddles,' 'darkly,' Aesch. Ag. 1113, 1183; Cho. 887. Cf. διὰ p. 26.

ἐξ ἀκοῆς, 'from hearsay,' Plat. Theaet. 201 C; Phaed. 61 D.

ἐξ ἀνάγκης, 'by constraint,' 'of necessity,' 'necessarily': Soph. Ph. 73; Thuc. III. 40. 3; VI. 44. 1; VII. 27. 4; Xen. Mem. 2. 1. 17, 18; Plat. Soph. 256 D, ἔστιν ἄρα ἐξ ἀνάγκης, 'it is necessary.' This is a favorite phr. of Plat. who has it some fifty-two or more times;<sup>34</sup> Antiphanes 166 K.; Isae. II. 22, III. 65; Hyper. VI. viii. 20; Dem. 70. 17; 870. 24; 871. 28; 986. 6; Aeschin. II. 113; III. 40, 126;

<sup>33</sup> v. Jebb. *ad loc.* who compares ἐκ πλείονος 'at a greater distance,' Xen. An. 1. 10. 11 and ἐκ τόξου ῥύματος, 'at the interval of a bow-shot,' *ib.* 3. 3. 15.

<sup>34</sup> Theaet. 176A; Soph. 228 B, 254 E, 255 D, 256 D (v. *supra*), 259 B; Pol. 269 D, 270 C, 271 C, 292 D; Phileb. 54 C, 64 D; Rep. 473 D, 477 A, 478 C, 490 D, 602 A, 617 E; Tim. 25 C, 28 A (*bis*), 32 A, 37 C, 42 A, 46 B, E, 48 A, 55 E, 68 E, 75 A, 77 A; Legg. 662 A, 733 C, 734 A, B, 756 C, 767 D, 804 D, 848 A, 858 B, 867 C, 868 C, 876 B, 880 E, 889 C, 892 A, 898 C, 928 E, 930 B, 966 A; Demod. 384 D; Eryx 406 B.

Alexis 98. 20 K, εἴφυνεῖς ὀδόντας ἔσχευ' ἐξ ἀναγκῆς δεῖ γελαῖν, 'she has pretty teeth, she is compelled to laugh'; Aristophon 9 K.; Philem. 7; 91. 10 K. Cf. ἐξ ἀναγκαίου *infra*.

ἐξ ἀτελείας, 'without payment,' 'gratis'; Dem. 1358. 39, derived from the technical use of exemption from some or all of the public burdens. Cf. Poll. 4. 46.

ἐκ βάθεος, 'in depth,' Hdt. 1. 186.

ἐκ βάθρων, 'from the foundations,' 'utterly,' Lat. *funditus*. Soph. frg. 460 (Nauck); Eur. El. 608, σὺ δ', ἐκ βάθρων γὰρ πᾶς ἀνῆρῃσαι φίλοις, οἷδ' ἑλλέλοιπας ἐλπιδ', (here the phr., originally plastic, has become a pure adv.). Cf. Dion. H. 8. 1. Cf. ἐν βαθροῖς εἶναι 'to stand firm,' Eur. Tro. 47, v. *infra*, p. 147. Cf. ἐκ θεμέλων, Lat. *funditus*, Anth. P. 15. 22. 11. Cf. ἐκ τῶν θεμελίων, 'from the foundations,' Lat. *funditus*, (lit.) Thuc. III. 68; cf. Polyb. 5. 93. 2, καὶ τὸ δὴ λεγόμενον ἐκ θεμελίων ἐσφαλμένους.

ἐκ βίας, 'by force,' Soph. Ph. 563, 945, 985, cf. πρὸς βίαν freq. Cf. p. 70, πρὸς τὸ βίαιον, etc.

ἐκ διαδοχῆς, 'in succession,' 'in turn,' Lat. *vicissim*: Dem. 45. 21; Antiphanes 8 K.; Ar. Phys. 228<sup>a</sup>. 28, ἡ λαμπὰς ἐκ διαδοχῆς φορὰ ἐχομένη; cf. id. Soph. Elench. 183.<sup>b</sup> 30; frg. 1527.<sup>a</sup> 27; cf. κατὰ, Thuc. VII. 27. 3.

Semi-tech: ἐκ διαλήψεως opp. to ἐκ καταφορᾶς as *punctum* is opp. to *caesim*, thrusting to cutting, Polyb. 2. 33. 6; cf. ib. 2. 33. 5, ἐκ διάρσεως, *caesim* *frugnare*; cf. Plut. Dio. 34, τὸ τραῦμα. . . . ἐξ ἐπιπολῆς μᾶλλον ἢ καταφορᾶς of a sword wound; cf. Polyb. 3. 114. 3.

ἐκ διανοίας, Plat. Phaedr. 244 C, cf. ἐκ προνοίας, ἐξ ἐπιβολῆς, etc. Cf. μετὰ διανοίας.

ἐκ δόλου, 'by guile,' Soph. El. 279.<sup>35</sup>

ἐξ ἐπιβολῆς, Lat. *ex consullo*, 'designedly,' Lysias VI. 21; cf. Diod. 13. 27. 3.

ἐξ ἐπιβουλῆς, Lat. *ex insidiis*, 'by a stratagem,' 'insidiously,' 'from malice aforethought.' Thuc. VIII. 92. 2; Antiph. I. 3; II. Aa 5; V. 25; Xen. An. 6. 4. 7; Plat. Hipp. Min. 370 E, ἃ μὲν γὰρ ὁ Ἀχιλλεὺς ψεύδεται, οὐκ ἐξ ἐπιβουλῆς φαίνεται ψευδόμενος ἀλλ' ἄκων . . . ἃ δὲ ὁ Ὀδυσσεύς, ἐκὼν τε καὶ ἐξ ἐπιβουλῆς; so 371 A (*bis*); Rep. 341 A, 380 D.

<sup>35</sup> Jebb compares with this and ἐκ βίας Ph. 563, Ph. 88, ἐκ τέχνης . . . κακῆς, 'by evil arts,' and Ph. 710, ἐξ ὠκυβόλων τόξων, for ἐκ='by means of'; also Ant. 475, ὁπτὸν ἐκ πυρός.



ἐξ ἐπιδρομῆς, Hdt. 1. 6, ἐξ ἐπιδρομῆς ἀρπαγή, 'plundering by means of an inroad,' nearly or quite equiv. to ptc. ἐπιδραμών; hence adv. phr., Plat. Rep. 619 D, οὐκ ἐξ ἐπιδρομῆς τὰς αἱρέσεις ποιεῖσθαι, 'nearly' = 'in haste,' with slight added force from the original meaning of the word; Dem. 559. 138, μηδὲν . . . ἐξ ἐπιδρομῆς παθεῖν, 'suddenly.'

ἐξ ἐπιμελείας, Plat. Prot. 323 C, opp. to ἀπὸ τοῦ ταυτομάτου; ib. D; 324 A.

ἐξ ἐπιμηχανήσεως, (later) 'on purpose,' 'artificially,' Chrysippus ap. Stob. Ecl. I. 378.

ἐξ ἐπιστολῆς, 'by command,' Hdt. 6. 50.

ἐξ ἐπιτάγματος, Dem. 399. 185; (pl.) ἐξ ἐπιταγμάτων, Andoc. III. 24. 11, 12; cf. ἐκ κελεύσματος, προστάγματος, etc.

ἐξ εὐχῆς, Lat. *ex voto*, Anth. P. 6. 357.

ἐκ θεμέθλων, θεμελίων v. *supra*, p. 65.

ἐκ κατασκευάσματος Lat. *ex composito*, Dio C. 52. 7.

ἐκ κελεύματος, 'from,' i. e., 'according to,' 'at the word of command,' Aesch. Pers. 397, cf. ἀπό, p. 43. ἐκ κελεύσματος, Eur. I. T. 1405; cf. ἐξ ἐνὸς κελεύσματος, Sophron (Kaibel, *Com. Gr. Fr.*) 25. Cf. other ἐξ ἐνός, ἀφ' ἐνός phr. ἐκ κελεύσεως, C I 3607. 2; cf. ἀπό, κατά. ἐκ κελευσῶν, Eur. Ion. 1346; so ἐξ ἐπιτάγματος, ἐπιταγμάτων *supra*; so ἐκ προστάγματος, Dem. 216. 16.

ἐκ λογισμοῦ, 'from,' or 'by calculation,' Plat. Rep. 439 D; Dem. 207. 20; 398. 181; 780. 32; Ar. Eth. N. 1117.<sup>a</sup> 21.

ἐξ ὁμολογίας διαλέγεσθαι, 'to argue from premises agreed upon or granted,' Ar. Top. 110.<sup>a</sup> 33. Cf. ἐξ ὁμολόγου, Lat. *ex compacto*, 'by agreement,' Polyb. 1. 67. 1; but id. 3. 91. 10 = Lat. *ex confesso*. (Cf. w. other phrases meaning 'acc. to agreement,' v. *infra*).

ἐκ παραθέσεως, 'on comparison,' Polyb. 3. 62. 11; 12. 9 (10), 1; 16. 29. 5 (w. art.); cf. κατά 4. 28. 2. Cf. ἐκ παραλλήλου, 'parallel-wise,' v. tech. phr.

ἐκ παρακελεύσεως, Thuc. VII. 40.5.

ἐκ παρασκευῆς, Lat. *ex instituto*, 'of set purpose,' 'by arrangement,' Thuc. V. 56. 4; Antiph. VI. 19<sup>36</sup> parallel w. ἐκ προνοίας; Lys. XIII. 22; XXXI. 30; Dem. 921. 48; Aeschin. III. 3, 62, 73; cf. Ar. Eth. N. 1117.<sup>a</sup> 20; N. A. 571.<sup>b</sup> 17; cf. Luc. Tox. 41. cf. ἀπό, p. 44. Cf. ἐκ προνοίας and similar phr.

ἐκ παρατροπῆς (late), 'by a perversion of meaning,' Clem. Al. 490.

<sup>36</sup>Lutz overlooks the passages in Ant. and Dem., also Lys. XXXI. 30, and states that it occurs in the Orr. only in Lys. XIII. 22 and Aeschin. as cited above.



*ἐκ παρέργου*, Lat. *obiter*, 'as a bye-work, subordinate or secondary,' cf. Ger. *Nebenbei*. Thuc. I. 142. 9, *ἐκ παρέργου μελετᾶσθαι*; so id. VII. 27. 4; cf. Polyb. 3. 58. 3. where it is opp. to *ἐξ ἐπιστάσεως* 'attentively.' There seems to be no difference in meaning between this and *ἐν παρέργῳ* first in Soph. Ph. 473, v. *infra*, p. 182. Cf. Ar. Coel. 306.<sup>b</sup> 27, *ἐκ παρόδου* opp. to *ἀκριβολογεῖσθαι*, 'by the way,' 'cursorily,' so id. G. A. 757.<sup>a</sup> 12;<sup>37</sup> cf. de sens. 444.<sup>a</sup> 28, so *ἐκ παραδρομῆς*, Polyb. 22. 17. 2.

*τὸ ἐξ περιαγωγῆς* . . . λέγειν, 'circuitously,' 'in round-about-fashion,' Rhett. Spengel III. 272, 19, but ib. 27, *ἐκ τῆς περιαγωγῆς* with no id. force.

*ἐκ περιόδου*, 'periodically,' 'in rotation,' Polyb. 2. 43. 1. Cf. *τῶν ἐκ περιόδου πυρέτων* 'intermittent fevers,' Luc. Philops. 9.

*ἐκ περιουσίας*, Lat. *ex abundantia*, 'in abundance,' 'more than sufficiently,' 'at an advantage': Thuc. VIII. 45. 2, *οἱ ναῦται ἐκ περιουσίας ὑβρίζοντες*; Plat. Theaet. 154 D (L. and S. 'out of their abundance'); Dem. 226. 3, *ἐκ περιουσίας μου κατηγορεῖ*, 'at an advantage'; 1122. 67. Cf. Arist. Top. 118.<sup>a</sup> 6 ff.; Probl. 880.<sup>a</sup> 10; Eth. Eud. 1243.<sup>a</sup> 38. Cf. *ἐκ περιόντος*,<sup>38</sup> Thuc. VIII. 46. 5, 'at an advantage'; but *ἐκ τοῦ περιόντος*, 'from wantonness,' Dem. 1483. 36. Cf. Luc. Amor. 33.

*ἐκ προαιρέσεως*, 'from deliberate choice,' or 'purpose': Dem. 528. 44, *τοῖς ἐκ προαιρ. ὑβρισταῖς*; 535. 66; 1097. 57 (*καὶ βουλήσεως*); 1489. 10.

*ἐκ προβουλῆς*, 'of malice aforethought,' Antiphon I. 5; cf. Dio C. 47. 4.

*ἐκ προγραφῆς*, 'by edict,' Dio C. 56. 25.

*ἐκ προνοίας*, Lat. *consulto*, 'purposely,' also in Orr. 'of malice aforethought,' as a legal term, almost tech.: Eur. H. F. 598; Ar. Eq. 848; Hdt. 1. 120, 159; 2. 161; 3. 121; opp. to *κατὰ τύχην* 8. 87. 3; Plat. Phaedr. 241 E; Legg. 721 C; Antiphon I. 5, 22, 25, 27; VI. 19, *μὴ ἐκ προνοίας, μήδ' ἐκ παρασκευῆς*; (but cf. w. art. Lys. XXVI. 19 not id., *οὐδαμῶθεν ἄλλοθεν ἢ ἐκ τῆς τούτων προνοίας γεγενῆσθαι*); Dem. 528. 43; 634. 45; 635. 50; Din. I. 90. 6; Aeschin. III. 179, *ἐξ ἔθους ἀλλ' οὐκ ἐκ προν.*; ib. 212; cf. Ar. Pol. 1300.<sup>b</sup> 26 *τὰ ἐκ προν.* opp. to

<sup>37</sup> Cf. Dion. H. de Dinarch. 1, *τοῖς μὴ ἐκ περιζώματος ἀσκοῦσι ρητορικὴν*, prov. 'with an apron on,' i. e. merely with the outward appendage of the art, 'superficially.'

<sup>38</sup> But later, Themistius on Arist. Phys. 4. 22; 78. 27, *ἐκ περιόντος*, 'superfluously' in an argument, 'grant, by way of superfluity, that it is so, still they cannot prove it' (like Plato's *ὅτι μάλιστα* 'though it be so never so much.').

ἀκουσία; Ar. Probl. 951.<sup>b</sup> 30; 952.<sup>a</sup> 2; 1188.<sup>b</sup> 35; Eth. Eud. 1226.<sup>b</sup> 38; Ditt. Syll.<sup>2</sup> 52. 11.<sup>39</sup> Cf. ἐκ προβουλήs, ἐξ ἐπιβολήs, ἐκ διανοίας, ἐκ προαιρέσεως, παρασκευήs, etc.

ἐκ προσαγωγῆs, Dem. 678. 174, ἐκ προσαγωγῆs ὑμῖν φίλον (L. and S. 'a friend by compulsion,' but usually = 'gradually'); cf. Ar. Pol. 1306.<sup>b</sup> 14, ἐκ προσαγ. καὶ κατὰ μικρόν; ib. 1308.<sup>b</sup> 16 opp. to ἀθρόως; 1315.<sup>a</sup> 13.

ἐξ ἑνὸς ῥόθου, 'with one stroke,' 'all at once,' Aesch. Pers. 462, v. *supra*, p. 55.

ἐκ σπουδῆs, Ar. Mirab. 837.<sup>a</sup> 15, cf. διά p. 25.

ἐκ συνθήκης, Lat. *ex composito*, Plat. Legg. 879 A; so κατὰ συνθήκην, Ar. Eth. N. 1133.<sup>a</sup> 29. Cf. pl. w. art. Isocr. IV. 179, ἐκ τῶν συνθήκων; cf. to illus. possible variations in form and meaning, Isocr. XVIII. 28, διὰ συνθήκων εἶναι τινί, p. 31. Cf. ἐκ συνθέσεως, Diod. 13. 112. Cf. (w. modifier) Hdt. 3. 86, ὥσπερ ἐκ συνθέτου τευ γενόμενα. ἐκ συνθήματος (earliest form in this adv. use), Hdt. 6. 121; so ἀπό, Hdt. 5. 74, etc., v. p. 44.

ἐκ τέχνης (almost adv.), Plat. Ion. 533 E, ποιηταὶ οἱ ἀγαθοὶ οὐκ ἐκ τέχνης ἀλλ' ἐνθεοὶ ὄντες.

ἐκ παντὸς τρόπου, 'in every way,' freq. in the Orr., as also allied phr. cited below. Antiphon II. A β 11; ib. δ. 3; ib. Γγ. 6; ib. δ. 10; Andoc. I. 1. 1; III. 25. 16; Lys. XIII. 28, 91, cf. IX. 19;<sup>40</sup> Isocr. III. 31; IV. 95; VI. 91 (note close alliance of lit. and idiom. sense); IX. 39; XII. 160; XIV. 3; XV. 135; Ep. II. 20; Xen. Hell. 6. 4. 24; Mem. 4. 5. 11; Apol. 8; An. 3. 1. 43; Cyr. 7. 5. 55; Plat. Euthyd. 282 A; Rep. 499 A; Legg. 745 E, 938 C; Ep. 327 C, 338 B; (cf. Isae. II. 1, ἐξ ἅπαντος τρόπου; Hyper. I. frg. III. XIV. 22;) Dem. 30. 7; 251. 78; 781. 39; 1050. 1. Cf. ἐκ τούτου τοῦ τρόπου, Lys. VII. 2; XIII. 16, ἐκ τοῦ τρόπου τούτου; Isae. II. 5, 12; ἐκ τοῦ τρόπου Dem. 1330. 27; cf. ἐκ τίνος τρόπου, Lys. XIII. 37; Isae. IV. 15; Dem. 945. 4. ἐξ ἑνὸς τρόπου, Thuc. VI. 34. 2; Lys. XXXI. 30; Isocr. V. 3; cf. Ar. Δαιδ. 187 K., ἐξ ἑνὸς γέ του τρόπου. ἐξ οὗ τρόπου, Isocr. VIII. 131. ἐξ οὗ του τρόπου, Isocr. Ep. VII. 3.<sup>41</sup>

<sup>39</sup> Cf. R P §168 (Plut. Fac. lun. 12 p. 926) of the physics of Emped., ἀχρὶς οὐ τὸ ἱμερτὸν ἦκεν ἐπὶ τὴν φύσιν ἐκ προνοίας, 'from the thought of God,' 'by teleology.'

<sup>40</sup> Cf. Lys. IX. 16, βιαζόμενοι βλέπτειν ἐξ ἅπαντος λόγου.

<sup>41</sup> Cf. Rhett. Spengel I. 224. 8 (Anax.), ἐκ τοῦ παραλειπόμενου τρόπου, an idiom might arise from such an expression as this by omitting τρόπον, cf. for such use of ptc. w. noun omitted id. I. 233. 31, ἐπὶ τὸν ἐκ τοῦ παραλειπομένου τόπον μετα βιβάζοντες.

*ἐκ τύχης*, Plat. Pol. 300 A; Phaedr. 265 C; Rep. 499 B; Dem. 443. 317, ὥσπερ *ἐκ τύχης*; Aeschin. Ep. 5. 7; cf. *ἀπό*, especially in Aristot., v. p. 44, and other preps., particularly *κατά*.

*ἐξ ὑποβολῆς*, Xen. Cyr. 3. 3. 37, ἀλλ' ἀγαπητὸν εἰ καὶ ἐξ ὑποβολῆς δύναιτο ἄνδρες ἀγαθοὶ εἶναι. But Polyb. 15. 2. 12, Lat. *ex insidiis*. But Diog. L. 1. 57 (ap. Dendridae), τὰ τε Ὀμήρου ἐξ ὑποβολῆς γέγραφε ραψωδεῖσθαι, οἷον ὅπου ὁ πρῶτος ἔληξεν, ἐκείθεν ἄρχεσθαι τὸν ἐχόμενον.<sup>42</sup>

b. With adjectives: 1. Almost or quite pure adverbs.

*ἐξ ἀδήλου*. Soph. frg. 787, 5 (Nauck), ἐξ ἀδήλου πρῶτον ἔρχεται νεία, πρόσωπα (i. e., σελήνης). Cf. *ἐν*, p. 185. Cf. *ἐκ προδήλου*, *infra*, p. 72.

*ἐκ τοῦ ἀδίκου*, Xen. An. 1. 9. 16; *ἐξ ἀδίκου*, Xen. Cyr. 8. 8. 18; Plat. Legg. 743 A; Hyper. III. XLVI. 37, cf. *ἐκ δικαίου*, etc., *infra*, p. 70.

*ἐξ ἀέλπτου*, Lat. *ex insperato*, 'beyond hope,' 'unexpectedly,' Hdt. 1. 111; *ἐξ ἀέλπτων*, Aesch. Suppl. 357; Soph. Ai. 715; but w. art. *ἐκ τῶν ἀέλπτων*, prob. lit. 'even out of desperate conditions,' Eur. frg. 101; 554 v. p. 78; Nauck, *Trag. Frg.* p. 742, Ion. 50; cf. *ἐξ ἀπόρων*, etc., p. 78. Cf. *ἐξ ἀελπίτης*, Archil. 51 (36), v. *supra*, p. 64. So also *ἐκ δυσελπίστων*, Xen. Cyr. 6. 1. 47.

*ἐκ τοῦ αἰσχίονος*, 'more disgraceful,' Thuc. VI. 10. 2.

*ἐκ τοῦ ἀκινδύνου ἀνδραγαθίζεσθαι*, Thuc. III. 40. 4 = *ἀκινδύνως*, cf. *ἐν*, p. 186, ftn. 184.

*ἐξ ἀναγκαίου*, 'under compulsion,' 'from necessity,' Thuc. VII. 60. 4; Rhett. Spengel III. 456. 15. Cf. *ἐξ ἀνάγκης*, p. 64.

*ἐξ ἀπόπτου*, 'from afar,' Soph. Ph. 467,<sup>43</sup> *ἐξ ἀπόπτου μᾶλλον ἢ γγίθεν σκοπεῖν*; Plat. Ax. 369 A, ὡς ἐξ ἀπόπτου θεώμενος, Cf. *ἐν ἀπόπτῳ*, *ἀπόψει*, *συνόπτῳ infra*.

*ἐξ ἀπροσδοκῆτου*, 'unexpectedly,' Hdt. 1. 191; 7. 204; Xen. An. 4. 1. 10; Plat. Charm. 153 B. Cf. *ἐξ ἀέλπτων*, etc., *supra*. Cf. *ἐξ οὐ προειδότης*, Lat. *de improviso*, Dio C. 69. 4.

<sup>42</sup> This passage has given rise to a spirited debate among German scholars. Wolf, Proleg. II. p. 85<sup>2</sup> (140'), supported by Boeckh C I 2. 675 ff. n. 3088 p. 1125, takes *ἐξ ὑποβολῆς* as = *ἐξ ὑπολήψεως* (of parts assigned to several rhapsodists) one taking up the recitation where another leaves off; but Hermann, Opusc. V. 300ff., VII. 65ff. interprets *ἐξ ὑποβολῆς ραψωδεῖν* to recite on a suggested subject, a given cue, more nearly in the sense of Polemo ap. Macrobi. V. 19. 28, *ἐξ ὑποβολῆς δίσκωσιν τὸν ὕμνον*, 'by dictation.' But in Schol. II. 19. 80 *ἐξ ὑποβολῆς* means 'by interruption': *ὑββάλλειν* [ὁ ὑποκρούεσθαι] *θορύβῳ τὸν λέγοντα*; 19. 79 (Bekker end), *διακόπτειν ἐξ ὑποβολῆς τὸν λόγον*.

<sup>43</sup> v. Jebb, who also quotes Galen 3. 222.

ἐξ ἀσφαλοῦς = ἀσφαλῶς, Xen. Eq. Mag. 4. 16; cf. w. art. Thuc. I. 39. 1, 'from a position of security,' cf. ἐν, p. 186.

ἐκ τοῦ αὐτομάτου, Xen. An. 1. 3. 13, 'voluntarily'; cf. Plat. Ὅροι 411 B. Cf. Dion. H. de Comp. 25. 200. Cf. the frequent ἀπὸ ταυτομάτου, v. p. 45.

ἐξ ἀφανοῦς, Aesch. Frg. 57. 9 (Nauck); Dem. 822. 29, ἐξ ἀφανοῦς ποθεν . . . ἀλλ' οὐ φανερώς (i. e., 'from an obscure place'); ἐκ τοῦ ἀφανοῦς, Thuc. I. 51. 2; IV. 96. 5. Cf. Plut. Marcell. 16. Cf. ἐν, p. 186.

ἐκ τοῦ βίαιότατου, (later), Dion. H. 10. 36. Cf. w. ἐκ βίας *supra*, p. 65 and w. πρὸς τὸ βίαιον, Aesch. Ag. 130.

ἐκ δημοσίου, 'by public authority,' Thuc. VI. 31. 3; Xen. Hell. 5. 2. 10; Reip. Lac. 3. 3; cf. Plat. Rep. 465 D, ἢ τ' ἐκ τοῦ δημοσίου τροφή; cf. 343 E. Cf. ἐκ κοινού, *infra*, p. 72.

ἐκ δικαίου, 'justly' = δικαίως, ἐν δίκῃ. Ar. Plut. 755 (exactly = adv.); Plat. Legg. 743 A;<sup>44</sup> Hyper. III. XLII. 32; XLVI. 37; w. art. ἐκ τοῦ δικαίου, Ar. Av. 1435; Thuc. II. 89. 3 (τὸ ἐκ τοῦ δικ. 'the right'); Andoc. I. 144; Lys. XIX. 9; Xen. Hell. 6. 5. 16; An. 1. 9. 19; Plat. Legg. 743 A; Dem. 1309. 36. So pl. ἐκ τῶν δικαίων, 'according to justice,' 'as justice demands,' 'justly,' Ar. Nub. 1116, seems not to mean much more than ἐν δίκῃ ib. 1332, 1333, 1379. Cf. ἐν δίκῃ p. 177.

ἐξ ἐκονσίας, Soph. Tr. 727, μὴ 'ξ ἐκονσίας 'not wilfully' sc. γνώμης, but the phr. is really equiv. to ἐκονσίως. Cf. κατὰ Thuc. VIII. 27. 3.

ἐκ τοῦ ἐμφανέος, = ἐμφανῶς, Hdt. 1. 205; 3. 150; 4. 120; without art. Xen. Hell. 2. 1. 2; Cyr. 1. 6. 41. Cf. ἐν p. 188, εἰς p. 113. Cf. ἐκ φανεροῦ, προφανοῦς, etc.

ἐξ ἐτοίμου, 'at once,' 'immediately,' 'off-hand,' Xen. Mem. 2. 6. 16, ἐξ ἐτοίμου . . . φίλον εἶναι; Oec. 14. 3, ἐξ ἐτοίμου . . . ὑπακούοντας; Cyr. 8. 5. 12; Isocr. V. 96.<sup>45</sup> All these mean simply 'at once,' but in compar. ἐξ ἐτοιμοτέρου Isocr. XIII. 15, 'more readily,' 'at once' more nearly = 'off-hand'; cf. superl. ἐξ ἐτοιμοτάτου, Xen. Cyr. 5. 3. 57, ὡς ἐξ ἐτοίμου. δῶκοι, Lat. *promptissime*, cf. Hipp. Progn. 4. 6.

ἐκ τοῦ εὐθέος, 'outright,' 'openly,' Thuc. I. 34. 3. δεομένοις τε ἐκ τοῦ εὐθέος μὴ ὑπουργεῖν, cf. ἀπό, *supra*, p. 45. So ἐκ τῆς ἰθὺς, Hdt. 2. 161 (ἀπέστησαν); 3. 127; 9. 37; cf. Hdt. 9. 51, κατιθὺ εἶναι, 'to be right over against,' 'opposite.' But ἐξ εὐθείας, 'directly,' contr. κατ'

<sup>44</sup> Burnet reads this ἐκ τῶν δικαίων.

<sup>45</sup> But w. ἐν not until late, Theocr. 22. 61, ἐν ἐτοίμῳ [ἐστὶ]; Polyb. 2. 34. 2, etc. Here ἐν ἐτοίμῳ ἔχειν, v. ἐν p. 184, *ftn.* <sup>174</sup>.



ἀναφοράν 'by reference,' R P §487 (Sext. Math. VIII. 10); cf. ἐξ εὐθείας εἰπεῖν, Rhett. Spengel III. 12. 28; ib. 13. 29 opp. to διὰ τῆς εἰρωνείας, 'ironically'; cf. δι' εὐθείας, Spengel III. 120. 16; Plut. 2. 408 E, but cf. Spengel III. 11. 3; 59. 7, ἐπ' εὐθείας. Cf. pp. 26, 45.

ἐκ τοῦ εὐπρεποῦς, 'in pretence,' Thuc. VII. 57. 7, ἀνάγκη μὲν ἐκ τοῦ εὐπρεποῦς, (Jowett: 'under a decent appearance of compulsion.')

ἐκ τῶν ἰδίων, 'at his own expense,' C I 1104. Cf. other preps.

ἐκ τῆς ἰθῆς, v. *supra*, *sub* εὐθείας.

ἐξ ἴσου, ἐκ τοῦ ἴσου, ἐξ ἴσης, 'equal,' 'equally,' 'on an equality,' Lat. *ex aequo*,<sup>46</sup> also expressed by adv. ἴσως, adv. acc. ἴσον and by prep. phr. w. ἀπό p. 45, ἐν p. 188. and ἐπί. ἐξ ἴσου, Aesch. Suppl. 405; Soph. O C 254 (ἐξ ἴσου καί); 1374; O T 61 (ἐξ ἴσου . . . ὤς); 563 (note balancing adv. ὁμοίως καὶ ἴσου); 627, 1019 (ἐξ ἴσου τινί); so Ant. 516,<sup>47</sup> 644; Tr. 322; Eur. I. A. 804; Phoen. 1402, ἐξ ἴσου δ' Ἀρης/ῆν (cf. *aequo Marte*, Verg. Aen. 7. 540); Eur. Anth. Lyr. p. 130, 1 (Bergk-Hiller); Ar. Ran. 867, οὐκ ἐξ ἴσου γὰρ ἐστὶν ἀγὼν νῶν, 'not a fair fight'; Eq. 1160; Agath. 24. 2 (Nauck *Trag. Fr.* p. 768); Hdt. 7. 135. 3; Thuc. I. 120. 1; IV. 62. 4; 63. 2; Andoc. I. 6; III. 24. 11; IV. 32. 27; Antiphon V. 51, 64; Lys. XII. 81; XIX. 3; XXIV. 9; XXV. 3, 35 (c. dat.); Xen. An. 3. 4. 47, οὐκ ἐξ ἴσου ἐσμέν, 'we are not on an equality'; Cyr. 4. 3. 16 (c. dat.); Isocr. VI. 96 (c. dat.); VIII. 3; X. 34, 35; XVIII. 12; Plat. Crito 50 E; Soph. 227 B, 250 E; Parm. 150 A (*bis*), D (*bis*) (c. εἶναι, cf. *supra* Xen. An. 3. 4. 47), πολλή ἀνάγκη ἐξ ἴσου εἶναι, ἐξ ἴσου δὲ ὄν ἴσον εἶναι, so in E; Symp. 177 E (c. dat.), 214 C; Alcib. I. 115 D (c. dat.); Gorg. 517 A (c. dat.); Menex. 238 E; Rep. 557 A, 561 B, C, 599 B; Legg. 777 D, οἱ ἐξ ἴσου, 'those of equal station,' so 919 D; 931 C; Isae. X. 1; Lycurg. 154. 48 (c. dat.); Dem. 101. 47; 845. 4; 959. 48 (c. dat.); Aeschin. I. 28; III. 57 *et al.* Ar. Rhet. 1384.<sup>a</sup> 12; cf. Polyb. 9. 4. 4, ὁ ἐξ ἴσου κίνδυνος (use as an attrib. adj. rare). ἐκ τοῦ ἴσου, Thuc. II. 3. 4, σφίσιν ἐκ τοῦ ἴσου γίγνονται; III. 12. 3; IV. 117. 2; Xen. Hell. 2. 4. 16, ἐκ τοῦ ἴσου μάχεσθαι, 'to fight on equal terms'; Hiero 8. 5, τοῖς ἐκ τοῦ ἴσου ἡμῖν οὔσι. Hardly to be distinguished in use from ἐξ ἴσου. So also ἐξ ἴσης, Plat. Legg. 861 A. Closely akin are ἐκ τοῦ ὁμοίου, ἐκ τῶν ὁμοίων 'on

<sup>46</sup> Cf. Tacitus, Agr. 13. 2. 2; 15. 13. 4. *ex aequo*=adv. 'equally'; but also Agr. 20. 3, *civitates quae in illum diem ex aequo egerant*, 'had lived independent,' 'on an equality,' so Tac. H. 4. 64. 5; Liv. 7. 30. 2.

<sup>47</sup> In Ant. 516 and O T 1019 Jebb notes the peculiar force of ἐξ ἴσου='only on a level with'; so ἴσον='equally little,' Hdt. 2. 3 or 'equally vain,' id. 8. 79; cf. id. 8. 109, *τά τε ἱρὰ καὶ τὰ ἴδια ἐν ὁμοίῳ ἐποίετο*, i. e. 'made sacred things of only the same account as things profane.'



equal terms,' sing. Thuc. I. 143. 4; II. 44. 3; III. 12. 3; IV. 10. 4; VI. 78. 4, 87. 5; Pl.: Aesch. Ag. 1423; Eur. Frg. Alex. 59; Plat. Phaedr. 243 D.

ἐκ κοινού, 'given or shared in common,' first in Hes. Op. 721; Ar. Eccl. 610, ἔσται γὰρ βίος ἐκ κοινού; 612, τῶν ἐκ κοινού δὲ μεθέξει; cf. 671 (w. art.). Antiphan. 230 K. οὗς . . . ἐκ κοινού . . . ἔδει τρέφειν τὸν δῆμον; cf. Euphr. 8 K. τίς φησιν εἶναι δεινὸς ἐκ κοινού φαγεῖν; τίς ἐκ μέσου τὰ θερμὰ δεινὸς ἀπάσσαι; cf. ἀπό p. 45, εἰς p. 114, ἐν p. 189.

ἐκ τοῦ ὁμοίου, τῶν ὁμοίων v. *supra*.

ἐξ ὀρθοῦ, Plat. Tim. 71 C, τὰ μὲν ἐξ ὀρθοῦ κατακάμπτουσα, 'out of their right place.'

ἐκ περίττου, 'superfluously,' 'needlessly,' Plat. Soph. 265 E; Prot. 338 B; Legg. 734 D; 802 D, so ἐκ τοῦ περιττοῦ, Rhett. Spengel III. 32. 21.

ἐκ προδήλου, Soph. El. 1429, 'full in view,' so the adv. προδήλως, Ai. 1311 contr. ἀδήλου v. *supra*, p. 69.

ἐκ τοῦ προφανοῦς, Thuc. III. 43. 3; VI. 73. 2; VIII. 8. 4; 68. 1; without art. ἐκ προφανοῦς, Dem. 675. 165. Cf. ἀπό, p. 45.

ἐκ τῷ ῥάστω (for Genit.), Timaeus Loc. 96 A, 'most easily'; ἐκ τοῦ ῥάστου, Dion. H. de Comp. 25, cf. ib. ἀπὸ τοῦ ῥάστου; Plut. Fab. 11.

ἐκ ταχείας, Soph. Tr. 395, 'speedily.' Cf. διὰ p. 25; cf. also τάχος with other preps. εἰς, p. 111, ἐν, p. 183, so κατὰ, μετὰ, σύν.

ἐκ τρίτου, Plat. Tim. 54 B, ἐξ οὗ τὸ ἰσόπλευρον τρίγωνον ἐκ τρίτου συνέστηκε, 'as a third'; pl. ἐκ τρίτων, Eur. Or. 1178,<sup>48</sup> 'as a third,' 'in the third place'; Plat. Gorg. 500 A, σύμψηφος ἡμῶν (i. e. Socr. and Polus) εἴ καὶ σὺ ἐκ τρίτων; Symp. 213 B.<sup>49</sup>

ἐκ τοῦ ὑπέρφρονος, 'from a sense of superiority,' Thuc. II. 62. 5. Cf. Dio C. 45. 43.

ἐξ ὑπογίου, 'out of hand,' 'off-hand,' 'on the spur of the moment,' Xen. Cyr. 6. 1. 43; Isocr. IV. 13; Plat. Menex. 235 C. Cf. Ar. Rhet. 1354.<sup>b</sup> 3 opp. to ἐκ πολλοῦ χρόνου σκέψασθαι; ib. 1396.<sup>b</sup> 6; Rhett. Spengel I. 4. 15, αἱ κρίσεις ἐξ ὑπογίου.<sup>50</sup>

ἐξ ὑστέρης, 'later,' 'afterwards.' Adv. ὑστέρως used only by late writers, but neut. acc. ὕστερον may be used: Hdt. 1. 108; 5.

<sup>48</sup> Cf. later ἐκ δευτέρου, *iterum, secundo, alia vice*, Ev. Marc. 14. 71, καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησε; Matt. 26. 42, πάλιν ἐκ δευτέρου ἀπελθὼν προσηύδατο.

<sup>49</sup> Cf. Aelian, H. A. 9. 64.

<sup>50</sup> Cf. (later) ἐκ χειρός, Polyb. 5. 41. 7. 'forthwith,' 'instantly,' 'at once.' Cf. ἐκ τοῦ παρισταμένου, Plut. Demos. 9.

106. 2; 6. 85. So *ἐξ ὑστέρου*, Plat. Proleg. II. cf. Diod. 14. 109; Dion. H. 4. 73. Cf. *ἐν*, p. 191.

*ἐκ τοῦ φανεροῦ*, adv. *φανερῶς*, Hdt. 5. 96; 6. 77; 8. 126. 3; 9. 1; Thuc. IV. 79. 2; Xen. Hell. 6. 5. 16; Mem. 3. 11. 8; Cyr. 2. 4. 17; Ages. 2. 6; Isocr. IV. 147; Isae. VII. 32; Dem. 197. 24 (without art.); Aeschin. III. 125. Later, cf. Dion. H. 4. 4. 5, ib. 8 *ἀπό*, cf. p. 45, *εἰς*, p. 117, cf. *ἐν*, p. 191, cf. *ἐκ τοῦ ἐμφάνεος, προφανοῦς*, etc.

2. Quantitative expressions of space or time; only partly adverbial:

*ἐκ βράχεος*, of distance: Thuc. III. 92. 4; VII. 49. 2. Cf. *ἐκ ἐγγίονος*, App. B. C. 4. 108. Lat. *ex propinquo*. But *τὸν ἐξ ἐλαχίστου τριηράρχειν βουλόμενον*, Dem. 1230. 7 'at the lowest price.'

*ἐξ ὀλίγου* a. Of space, distance, Thuc. II. 91. 4; V. 65. 5. b. Of time, 'at short notice': Thuc. II. 11. 4; 61. 2; IV. 108. 6; V. 64. 4, 72. 1; Lys. II. 1 (cf. ib. pl., *ἐξ ὀλίγων ἡμερῶν λέγειν*); cf. also Dem. 131. 1, *ἐκ μικροῦ χρόνου συνειλεγμένων*. Cf. *δι' ὀλίγου*, p. 28.

*ἐξ ὅσου*, a. Of distance, Thuc. VII. 73. 3, *ἐξ ὅσου τις ἔμελλεν ἀκούεσθαι*, 'within earshot'; b. of time, Lys. VI. 25, *οὐδεὶς γάρ πω, ἐξ ὅσου Ἀθῆναι ἀέμιηστοί εἰσιν*, 'within the memory of Athens'; ib. 30 (but some edd. doubt the text); Plat. Legg. 722 C.

*ἐκ πολλοῦ*, a. Of space, distance: Thuc. II. 89. 8, 'from,' 'at a distance'; so IV. 32. 4; 100. 3; Xen. Hell. 7. 4. 13; An. 3. 3. 9, *ἐκ πολλοῦ φεύγοντας* 'with a long start'; etc. b. Of time: 'for a long time', (Nauck) Trag. Fr. Adesp. 449; Thuc. I. 58. 1; 68. 3; II. 85. 2, 88. 2; IV. 67. 3; V. 67. 2, 69. 2; Antiphon II. Aa 2; V. 19, 57; Lys. III. 41; Isocr. IV. 30; Xen. Cyr. 1. 6. 41; 3. 3. 57; 5. 4. 49; 6. 2. 25; 7. 1. 27, *ἐκ πάνυ πολλοῦ*; Dem. 50. 36; 240. 43; 246. 63; 527. 41; 1440. 2; *et al.* cf. *Rhett. Graec.* Spengel (Anax.) I. 178. 32, *ἐκ πολλοῦ προειδότες*.

In the pl. these uses disappear, but the use of the prep. is interesting. *ἐκ πολλῶν*, either a. partitive 'out of many,' especially of a choice made out of many things, slightly idiom., cf. *ἀπό*, p. 40, or b. causal, 'from many things,' or 'reasons.' a. Partit. begins in Hom. Il. 15. 680 v. *supra*, p. 52, Soph. El. 1351, *ἢ κείνος οὗτος ὃν ποτ' ἐκ πολλῶν ἐγὼ μόνον προσῆῃρον πιστόν*; Thuc. VIII. 53. 1, *κεφαλαιούντες ἐκ πολλῶν*, 'they said much in few words'; Lys. XIX. 61, *ἐκ πολλῶν ὀλίγα*, so 28. 2. Cf. (later) Herodian. 7. 9. 8, *ὀλίγοι ἐκ πολλῶν ἐσώθησαν*, so c. *ἀπό*, Thuc. I. 110. But Plat. Rep. 611 B, *σύνθετόν τε ἐκ πολλῶν* (prep. expr. denotes material).<sup>51</sup> b. Isocr. V. 65, *βούλομαι γὰρ ἐκ*

<sup>51</sup>One of Aristotle's meanings, 'the parts out of the whole, or the whole out of the parts,' Metaph. 1023<sup>a</sup>, 25ff.

πολλῶν σε πεισθῆναι; so 119; XV. 170; Dem. 659. 118; 917. 34, (not an id., noted for comparison only) but c. like type below, of ἐκ denoting change from one condition to another, Hes. Th. 447, ἐξ ὀλίγων βρίαει, καὶ ἐκ πολλῶν μείονα θῆκεν, *ex paucis copiosos reddit et ex multis pauciores reddit*. Cf. Lys. XX. 13, οἱ ἂν ἐκ πλείονων ἐλάττους. Cf. p. 77.

ἐκ πλείονος, a. of space: ἐκ πλείονος, Thuc. IV. 129. 4; Xen. An. 1. 10. 11, ἐκ πλείονος ἢ τὸ πρόσθεν ἔφενγον 'when at a greater distance from them than before' (of the interval, cf. ἐκ τόξου ῥύματος, ib. 3. 3. 15). b. Of time, 'for a long time,' also 'for some time past,' Thuc. IV. 42. 3; 103. 4; V. 82. 3; VIII. 88. 1, 91. 1.

ἐκ πλείστου (of time) Thuc. VIII. 68. 1, ἐκ πλείστου ἐπιμεληθείς, 'one who had been longest interested in it'; cf. ib. 90. 1; Xen. Lac. 12. 1, ὧν ἂν ἐκ πλείστου προορῶεν; Dem. 124. 51, ὥς ἐκ πλείστου φυλάττεσθαι, 'as long beforehand as possible'; 585. 220. Cf. other preps.

c. With participles:

ἐκ τῶν ἐνδεχομένων, Xen. Mem. 3. 9. 4, 'by all possible means', cf. εἰς, p. 117.

ἐκ τῶν ξυγκειμένων, Thuc. V. 25. 2, 'according to the terms of the agreement.' Cf. (later) Polyb. 3. 111. 7, ἐξ ὁμολογομένου = adv. ὁμολογομένως.

ἐκ τῶν παρόντων, 'according to present circumstances,' Eur. Tro. 1201; Thuc. III. 29. 2; IV. 17. 1; V. 40. 3; 87; VI. 70. 4; VII. 62. 1, 77. 1; Andoc. III. 8; Lys. XII. 9; Isocr. V. 115 (but here lit. not 'under the circumstances'); Dem. 1447. 1,<sup>52</sup> cf. other preps. ἐν p. 175, ἀπό p. 45, εἰς p. 108.

ἐκ περιόντος, v. p. 67 *supra*.

ἐκ προσήκοντων, Thuc. III. 67. 2, 'in accordance with what is fitting.'<sup>53</sup>

ἐκ τοῦ προστυχόντος (later) 'by accident,' Plut. 2. 150 E (but cf. ib. 407 B, Lat. *ex tempore*, 'off-hand'). Rhett. Spengel III. 235, 4 differs a little, (of Alcaeus' figure of the ship of state as an example of allegory), ἐκ μὲν τοῦ προστυχόντος χειμῶν θαλάσσιος ὑπακούεται, κατὰ δὲ τὴν ἀλήθειαν πολιτικῶν πραγμάτων ταραχὴ τις ἐκφαίνεται.

<sup>52</sup> Jerram compares *pro tempore* in Verg. Ecl. 7. 35 to ἐκ τῶν παρόντων interpreting it 'according to the present means,' so Papillon and Haigh. Others e. g. Kennedy, translate 'for the occasion.'

<sup>53</sup> For use of ptc. without art. cf. Hdt. 9. 26, μουνομαχῆσαι ἐπὶ διακειμένοις, 'on fixed conditions'; cf. Hdt. 8. 94. 4; 9. 77, ἐπ' ἐξεργασμένοις; Lys. XXXI. 9, ἐλθεῖν ἐπὶ κατεργασμένοις, Lat. *re peracta*, and other similar phr. c. ἐπὶ.

ἐκ τῶν ὑπαρχόντων, preceded by ὥς, Thuc. VII. 76; VIII. 1. 3, 'so far as the situation allowed'; cf. Menand. 354 K, ἐκτεθραμμένος, οὐκ ἐξ ὑπαρχόντων, i. e., *sumptuosius quam pro patris opibus*.

Cf. similar use with verbal, ἐκ τῶν δυνατῶν, Thuc. IV. 51; Xen. Oec. 7. 12; An. 4. 2. 23; Plat. Rep. 618 C; ὥς ἐκ τῶν δυνατῶν, Thuc. II. 3. 4; VII. 74. 1; usually means 'according to his means,' 'so far as possible.' Cf. εἰς, p. 113, so κατὰ τὸ δυνατόν.

But masc. ptc. not adverbial, Thuc. I. 22, οὐκ ἐκ τοῦ παρατυχόντος πυνθανόμενος, 'from the first comer,' 'from a chance person.' But later, e. g., Plut. 2. 154 A, (neut.) ἐκ τοῦ παρατυχόντος ἀποκρίνασθαι, 'to answer off-hand,' cf. *infra*, παραχρῆμα.

Participle which has become a Substantive:

ἐκ τοῦ εἰκότος, 'in all probability,' 'probably.' Thuc. IV. 17. 5; V. 105. 3; VII. 66. 2, 68. 3; Antiphon V. 37; (without art.) ἐξ εἰκότος, Plat. Phaedr. 238 E; Dem. 858. 46. But cf. Plat. Euthyd. 305 E, πάντῃ ἐξ εἰκότος λόγῳ. Pl.: ἐκ τῶν εἰκότων, Antiphon II. Αγ. 9, ib. δ 8, 10; Isocr. XI. 35; XV. 169; XVIII. 16; Plat. Charm. 157 E; Rep. 362 C, 365 B, 422 C; Legg. 950 D; Isae. III. 17, 27; Dem. 382. 135; 842. 23; 851. 22; 866. 10; 1384. 11; Aeschin. I. 91, etc. Cf. other preps.

d. With articular adv. v. also *sub* e:

ἐκ τοῦ παραχρῆμα, 'forthwith,' 'straightway,' 'off-hand': Thuc. VI. 56. 3; Xen. Hell. 6. 4. 11; Mem. 2. 1. 20, αἱ ἐκ τοῦ παραχρ. ἡδοναί, 'immediate'; Plat. Cratyl. 399 D, ἐκ τοῦ παραχρ. λέγειν, 'to speak off-hand';<sup>54</sup> so Symp. 185 C, ὥς ἐκ τοῦ παραχρ., Euthyd. 304 A, Critias 107 E; but the earlier sense in Legg. 768 B; 867 A (*bis*) where it is contr. w. μετὰ ἐπιβουλῆς; c. εἰπεῖν 'off-hand' Dem. 1420. 3; so 1401. 2; cf. 1465. 11, τοῖς ἐκ τοῦ παραχρ. συμβαίνουσιν ὁρθῶς χρῆσθαι. Cf. ἀπό p. 45, εἰς p. 117, ἐν p. 191.

ἐκ τῶν ἐμπροσθεν, Plat. Cratyl. 389 A; Alcib. I. 118 B; Rep. 494 A. Cf. ἐκ τῶν πρόσθεν, Plat. Phaed. 105 D (sc. λεγομένων); Gorg. 504 B. ἐκ τοῦ πρόσθε, Antiphanes 87 K., opp. ἐκ τοῦπίσθεν, Ar. Eccl. 482; Thuc. VII. 79. 4; Xen. An. 4. 1. 6; Hell. 6. 5. 16; Reip. Lac. 11. 8.

ἐκ τῶν νῦν, Plat. Phaed. 105 C (sc. λεγομένων, cf. B).

ἐκ τοῦ ποτέ, Plat. Parm. 152 B.

ἐκ τῶν οἴκοθεν, Xen. Hell. 1. 4. 10.

<sup>54</sup> Cf. Plut. 2. 154 A, ἐκ τοῦ παρατυχόντος ἀποκρίνασθαι, 'to answer offhand'; so ἐκ τοῦ προστυχόντος, Plut. 2. 407 B. Schol. compares ἐκ τοῦ προχείρου which might easily have been used, but I have not found it. Sext. Emp. M. 6. 19 has ἐκ προχείρου but = 'easily,' 'lightly.' Cf. Ar. Metaph. 356<sup>b</sup>. 19 ἐν προχείρῳ.



ἐκ τοῦ μπαλιν, Thuc. III. 22. 5.

e. Adv. phr. of direction:

Aesch. Ag. 116, *χερὸς ἐκ δοριπάλτου*, 'on the right hand,' idiom. and metaph. Cf. in Eng. of the left and right, Milton, 'half wheeling to the shield, half to the spear.' Cf. ἐκ δόρατος Polyb. 3. 115. 9 contr. ib. ἐπ' ἀσπίδα, cf. *eis*, p. 99.

ἐκ τοῦ ἀντιπέρας, 'on the other side,' 'over against,' Xen. Hell. 3. 2. 15.

ἐκ τοῦ ἐπ' ἀριστερά, 'from the left,' Plat. Euthyd. 297 C.<sup>55</sup> Cf. οἱ ἐκ τοῦ ἐπέκεινα, 'those from the far side,' Xen. An. 5. 4. 3; cf. ἐν Thuc. VII. 58. 1, *eis* Plat. Rep. 587 B. Cf. ἐκ τοῦ ἐπὶ θάτερα, 'from the other side,' Thuc. VII. 37. 2; Xen. An. 5. 4. 10; Plat. Prot. 314 E, 315 A, ἐκ μὲν . . . ἐκ δὲ τοῦ ἐπὶ θάτερα 'on the one side and on the other.'

ἐξ ἀριστερᾶς, Soph. El. 7, οὐξ ἀριστερᾶς; Xen. An. 4. 8. 2; Cyr. 8. 5. 15; Plat. Euthyd. 271 B; Tim. 72 C *et al.* Cf. ἐξ ἐωνύμου, Hdt. 1. 72, etc.

ἐκ δεξιᾶς, Ar. Eccl. 488, *τάκ δεξιᾶς*; Ar. Eq. 639; Thuc. II. 81. 3; Xen. Cyr. 8. 3. 10, 5. 15; Plat. Euthyd. 271 A, 273 B; Dem. 428. 272; *et al.* Cf. ἐκ δόρατος *supra*.

ἐξ ἐναντίας, 'over against,' 'opposite,' Lat. *ex adverso*, opp. to ἐκ πλαγίου: Hdt. 7. 225. 3; 8. 7 (cf. 8. 6., ἐκ τῆς ἀντίης); Thuc. IV. 33, 35. 3; VII. 44. 4, καὶ πᾶν τὸ ἐξ ἐναντίας . . . πολέμιον ἐνόμιζον, i. e., 'every one they met'; Xen. Cyr. 7. 1. 20, ἐξ ἐναντίας . . . ἐκ πλαγίου; Hiero 6. 8 opp. to πάντοθεν; Plat. Phaed. 113 C; Tim. 68 A; Legg. 893 E; 897 D.<sup>56</sup> So also ἐκ τοῦ ἐναντίου, Xen. Hell. 4. 2. 22; 5. 15 (opp. to ἐκ πλαγίου); An. 4. 7. 5; 6. 5. 7; Cyr. 1. 4. 8, ἐκ τοῦ ἀντίου; cf. ἐκ τοῦ ἀντίου, Xen. An. 1. 8. 23; Reip. Lac. 11. 8; ἐξ ἐναντίου, Com. Fr. Adesp. 366 K.; cf. pl. ἐκ τῶν ἐναντίων, Polyb. 5. 9. 9.

ἐκ τοῦ κατατηκρύν, 'from,' 'on the opposite side,' Xen. Hell. 6. 2. 22; Plat. Rep. 515 B; Critias 112A. Cf. *eis* p. 118, ἐν p. 192.

ἐκ τοῦπισθεν, etc., v. *supra*, p. 75.

ἐκ πλαγίου, 'sideways,' in military sense, 'in the flank,' so Thuc. IV. 33; VII. 6. 2; Xen. Hell. 4. 5. 15; 6. 5. 26; Cyr. 4. 1. 18; 7. 1. 20; Symp. 5. 5, οἱ μὲν σοὶ τὸ κατ' εὐθὺ μόνον ὀρῶσιν, οἱ δὲ ἐμοὶ καὶ τὸ ἐκ πλαγίου; Plat. Ion. 536 A, 'sideways'; so Rep. 598 A; freq. in Ar. (seventeen times) in various forms, ἐκ τοῦ πλαγίου, ἐκ τῶν πλαγίων, ἐκ πλαγίου,

<sup>55</sup> v. Lobeck ad Phrynichus, p. 259 for ἐπ' ἀριστερά, etc.

<sup>56</sup> Cf. Ar. Eth. N. 1172<sup>b</sup> 28 ἐξ ἐναντίας 'on the contrary.'



ἐκ πλαγίων, ἐκ πλαγίας, Meteor. 372.<sup>a</sup> 11; 378.<sup>a</sup> 9; cf. ἐκ πλαγίων Polyb. 1. 23. 9.

ἐξ ὑπερδεξίου, 'from above,' Xen. Hell. 7. 4. 13. Cf. Polyb. 3. 43. 3. Pl. ἐκ τῶν ὑπερδεξιῶν, Xen. Hell. 4. 2. 14; cf. Luc. Tim. 45. Cf. ἐκ κεφαλῆς, Lat. *desuper*, Plut. Marcell. 16.

ἐκ τοῦ ὑπηνέμου, 'on the lee-side,' Xen. Oec. 18. 7.

ἐξ ὑπτίας, 'backwards,' 'reversely,' Plat. Phaedr. 264 A, ὅς οὐδ' ἀπ' ἀρχῆς ἀλλ' ἀπὸ τελευτῆς ἐξ ὑπτίας ἀνάπαλιν διανεῖν ἐπιχειρεῖ τὸν λόγον; Rep. 529 C, ἐξ ὑπτίας νέων ἐν γῇ ἢ ἐν θαλάττῃ, i. e., 'reversely to the common mode'; Ar. Frg. 665 K., νεῦν ἐξ ὑπτίας.

### VII. Noteworthy uses of *preposition*

1. A large ἐκ type (allied to ἐκ of immediate consecution *supra*) denotes a change from one condition to another, with a more or less, but often only very slight idiomatic force. It will not be necessary to quote all the examples collected, but some of the more interesting and some which seem to have become stock phrases will be mentioned. This antithetic form of expressing contrasting conditions was a favorite one with the Greeks: Theogn. 577, ῥήιον ἐξ ἀγαθοῦ θεῖναι κακὸν ἢ 'κ κακοῦ ἐσθλόν; Pind. Ol. XIII. 66, ἐξ ὄνειρου δ' αὐτίκα ἦν ὕπαρ, 'out of a dream there was forthwith reality.' Soph. O T 454, τυφλὸς γὰρ ἐκ δεδορκότος;<sup>57</sup> Tr. 284; so Xen. Cyr. 3. 1. 17, ἐξ ἄφρονος σώφρων ἂν τις γένοιτο, cf. in Eng. Milton's 'speakable of mute.' Ar. Eq. 1321, καλὸν ἐξ αἰσχροῦ; Hdt. 2. 68, ἐξ ἐλαχίστου μέγιστον; id. 5. 69. 2, πλεῦνας ἐξ ἐλασσόνων; Isocr. II. 9, μεγάλην ἐξ μικρᾶς; Xen. Apol. 19, σὺ δὲ εἰπέ εἴ τινα οἶσθα ὑπ' ἐμοῦ γεγενημένον ἢ ἐξ εὐσεβοῦς ἀνόσιον ἢ ἐκ σώφρονος ὕβριστήν ἢ ἐξ εὐδαιτύου πολυδάπανον ἢ [ὥς] ἐκ μετριοπότου οἰνόφλυγα ἢ ἐκ φιλοπόνου μαλακόν, ἢ ἄλλης πονηρᾶς ἡδονῆς ἡττημένον; Plat. Pol. 297 B, ἀμείνους ἐκ χειρόνων; Rep. 411 B, χρήσιμον ἐξ ἀχρήστου; 530 C; 566 A, λύκῳ ἐξ ἀνθρώπου γενέσθαι; 373 D, τότε σμικρὰ δὲ ἐξ ἱκανῆς ἔσται, 'the country at that time sufficient to support them will then be small instead of sufficient'; Euthyd. 285 A, ὥστ' ἐκ πονηρῶν τε καὶ ἀφρόνων χρηστοὺς τε καὶ ἔμφρονας ποιεῖν, cf. B (note clear relationship to ἐκ of starting-point in most of these cases, here also almost as if fig. use of ἐκ of material); Isae. VII. 9, ἐξ εὐπόρου τε ἀπορωτέρῳ γεγενημένῳ; freq. in the Orr. 'rich instead of poor,' Lys. I. 4, πλούσιος ἐκ πένητος, etc. A typical case is of 'calm

<sup>57</sup> Soph. Ant. 1318, τὰδ' οὐκ ἐπ' ἄλλον βροτῶν / ἐμᾶς ἀρμόσει ποτ' ἐξ αἰτίας, where Jebb notes: ἐκ here is not for ἀπὸ, but is used as if we had, οὐποτε ἐξ ὑπαιτίου ἀναίτιος φανούμαι. Thus ἐξ ἐμᾶς αἰτίας is really a compressed way of saying, 'by change from a state of things in which the αἰτία (blame) was mine.'

after storm,' Pind. Is. VII. (VI.) 38, *εὐδίαν* . . . /*ἐκ χειμῶνος*; Eur. Or. 279, *ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν'* ὀρῶ, 'calm after or out of the waves after a storm,' quoted in Ar. Ran. 304; cf. Sammyrion 8. 5 K. Allied to this use is *ἀστραπή ἐξ αἰθρίης*, 'lightning out of a clear sky' Hdt. 3. 86; Cratinus 53 K.; Xen. Hell. 7. 1. 31; cf. Hdt. 7. 188.

2. Of an existing situation or plight; strictly *ἐκ* gives the starting-point, but its force is pressed less closely than usual and it may often be translated 'in'; (slightly idiom.): *ἐξ ἀμηχάνων*, Aesch. Prom. 59. 'he is clever to find a way out even from a desperate situation'; Eur. El. 624, *ὀρῶ ἐλπίδ'* *ἐξ ἀμηχάνων* (allied to previous group); Her. 148 'in their despair'; Trag. Fr. Adesp. 566 (Nauck). *ἐκ τῶν ἀέλπτων*, 'even out of desperate conditions,' Eur. Frg. 101, 554; Trag. Fr. Ion. 50 (Nauck) p. 742; cf. p. 69. *ἐξ ἀπόρων*, Plat. Legg. 699 B; but cf. Plut. Rom. 14 masc. expresses material; (w. art.) Hdt. 8. 53, 'even in the midst of their difficulties,' cf. *ἐν* p. 185. *κάκ τῶνδε*, 'even in my present plight,' Soph. Tr. 1109, etc. Cf. Eng. 'out of the depths I cry unto thee.'

3. Of means or instrument: Soph. Ant. 989, *δὺ' ἐξ ἐνὸς βλέποντε*; ib. 990, *τοῖς τυφλοῖσι γὰρ/αὕτη κέλευθος ἐκ προηγητοῦ πέλει*. Dem. 1466. 12, *ἐξ ὁμιλίας* . . . *προσαγαγέσθαι*, 'by talking,' 'by persuasion' rather than *βίᾳ*; cf. 1468. 7, *δι' ὁμιλίας πεῖσαι*.

4. Causal: *ἐξ ἐλπίδος*, Pind. Py. VIII. 90, 'by reason of,' 'at the impulse of hope'; but cf. p. 53, Aesch. Ag. 998 idiom., peculiar use of prep. like *ἀπό* 'away from', *εὐχομαι δ' ἐξ ἐμᾶς ἐλπίδος* 'against hope.' Cf. *ἀπό* p. 46. Aesch. Ag. 268, *πέφευγε τοῦπος ἐξ ἀπιστίας*, 'the word escaped me in consequence of distrust.' Soph. Ant. 766, *ἐξ ὀργῆς ταχύς*, 'in haste caused by wrath,' cf. *ἐξ ἔριδος* Il. 7. 111. Cf. *διὰ*, p. 25. Soph. El. 398, *ἐξ ἀβουλίας πεσεῖν*; O C 620, *ἐκ σμικροῦ λόγου*, 'for a small cause.' Dem. 784. 48, *τῶν δὲ χρηστῶν ἐχθρὸς ἐκ φύσεως καὶ γένους*; cf. 796. 87, etc. Cf. Ap. Rhod. 1. 1073, *ἐξ ἀχέων*, 'by reason of grief.'

5. Of origin: Hom. Il. 14. 472, *οὐ μὲν μοι κακὸς εἶδεται οὐδὲ κακῶν ἔξ*.<sup>58</sup> Ar. Eq. 185, *μῶν ἐκ καλῶν εἴ καγαθῶν*; ib. 187, *ἐκ πονηρῶν*; cf. Andoc. I. 14. 109, *ἀγαθοὶ ἐξ ἀγαθῶν ὄντες*; *ἐκ βελτιόνων*, 'better-born,' Lys. X. 23, *ὅτι βελτίων καὶ ἐκ βελτιόνων ὁ φεύγων ἐμοῦ*; so id. XIII. 18. 64; Plat. Gorg. 512 D; Dem. 228. 10. For *ἐκ* of immediate ancestry-cf. *ἀπό*, p. 47.

<sup>58</sup> One of Aristotle's meanings, Metaph. 1023<sup>a</sup>. 25ff.

6. Of source: a. of the head and fount of power: ἐκ τοῦ βασιλέως, Soph. O C 67; cf. El. 264; Ant. 63. τὰ δ' ἐκ θεῶν, Soph. O C 256.<sup>59</sup> ἐκ Διουύσου, i. e., by his command, Soph. Ant. 957.

b. Source, nearly of cause: Plat. Rep. 584 C, αἱ ἡδοναὶ . . . ἐκ προσδοκίας γιγνόμεναι, 'arising from anticipation.'

7. Of agent viewed as source, hence ἐκ rather than ὑπό. The force varies from cases in which the idea of source is more prominent, often best translated 'at the hands of,' to those in which the agency is predominant and the translation 'by' shows little apparent difference from ὑπό: Soph. El. 526, ὡς ἐξ ἐμοῦ τέθηγκεν 'at my hands'; so Tr. 1235. O C 1425, σφῶν θάνατον ἐξ ἀμφοῖν instead of ἐξ ἀλλήλων, 'each from the other's hand'; cf. Ant. 973 of the direct agent; Lys. XVI. 18, ἐκ δὲ τῶν κινδυνεύειν ἐθελόντων, 'by'; Xen. An. 1. 1. 6, ἐκ βασιλέως δεδομέναι; ib. 2. 6. 1, ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων δόξας, 'as was agreed by all'; cf. Thuc. 1. 120, ὥσπερ καὶ ἐν ἄλλοις ἐκ πάντων προτιμῶνται, (ἐκ = ὑπό).<sup>60</sup>

8. Of separation or removal: (Fig.) Pind. Nem. XI. 30, ἐξ ἀγαθῶν ἔβαλον, 'caused him to miss his desires' (Bury). Lys. II. 11, ἐπειδὴ Ἡρακλῆς μὲν ἐξ ἀνθρώπων ἠφανίσθη; so Isocr. VI. 18; VIII. 113. Cf. p. 53.

9. Partitive with added meaning of choice or distinction: cf. Hom. Il. 18. 431, etc., v. p. 52; Pind. Ol. VI. 25, ἐξ ἀλλῶν, 'above all others.' Cf. ἐκ πολλῶν *supra*, p. 73.

10. Of material: Plat. Rep. 428 C, τῶν ἐκ τοῦ χαλκοῦ (sc. σκευῶν), parallel with τῶν ξυλίνων σκευῶν; so 616 C, καὶ τὸ ἀγκιστρον εἶναι ἐξ ἀδάμαντος; cf. Com. Fr. Adesp. 373 K., ἐξ ἀδάμαντος . . . εἶ.<sup>61</sup> Ar. Vesp. 1367 ὡς ἡδέως φάγοις ἂν ἐξ ὄξους δίκην may possibly be thought of as a fig. use of material, 'a suit made of vinegar,' but more prob. a fig. local use, a suit 'out of,' 'from pickle,' 'in pickle,' it seems almost to mean 'pickled.'

11. ἀπό and ἐκ in interchange and in antithesis, v. *sub* ἀπό p. 47.

12. Plastic, a. emphatic, ironical: Soph. Ant. 95, τὴν ἐξ ἐμοῦ δυνσβουλίαν, 'fully proceeding from me,' 'on my part'; cf. 619; Tr. 631; O C 453.

<sup>59</sup> Jebb notes as euphemistic and compares Aesch. Pers. 373; Soph. Ph. 1316; Eur. Phoen. 1763, cf. without prep. I. A. 1610, τὰ τῶν θεῶν, = 'their dispensations.'

<sup>60</sup> v. Morris *ad loc.* with citations there made, Kühner-Gerth 430, 2, 3, C for this use of ἐκ = ὑπό as mostly Ionic and poetic.

<sup>61</sup> Cf. Hom. p. 52.

b. Merely plastic: Aesch. Sept. 700, ὅταν ἐκ χερῶν θεοὶ θυσίαν δέχωνται; Soph. O T 1221, δύρομαι γὰρ ὥσπερ ἰάλεμον χέων/ἐκ στομάτων.

13. Local with idiom. tinge: Dionys. Com. Θεσμ. 2. 40 K., δέϊπνον. . . . ἐξ ἀντλίας ἤκοντα i. e., the coarse food used by seamen.

14. ἐκ where the simple Genitive would suffice: Soph. El. 231, ἐκ καμάτων ἀποπαύσομαι; 291, μηδὲ σ' ἐκ γόων ποτέ/τῶν νῦν ἀπαλλάξειαν οἱ κάτω θεοί; cf. ib. 987; Eur. Med. 46; Ar. Ran. 1531.

15. Of succession: Cf. Hom. Il. 19. 290; Aesch. Ag. 1110; Dem. 1462. 3, λόγον ἐκ λόγου λέγειν; Aeschin. I. 64; Eubul. 107. 3 K., etc.

### VIII. Pronominal expressions

ἐκ τῶνδε, Aesch. Ag. 877, 'for this cause,' 'in consequence of this'; ib. 1603; Cho. 1056; Soph. O T 235 like πρὸς ταῦτα, but O T 282, 1251 like μετὰ τὰδε, (temporal), 'hereafter,' v. also *supra sub* temporal phr. p. 63. Xen. Mem. 2. 6. 38, εἰ δὲ μὴ φανερόν οὕτω σοι, ἐκ τῶνδε σκέψαι, 'consider it in the following way,' 'from the following point of view', lit. 'from these things'; cf. Lys. XXV. 19, σκοπεῖν δὲ χρὴ καὶ ἐκ τῶνδε. Such uses, especially the causal and temporal, are frequent; so with other demonstratives, particularly ἐκ τούτου and ἐκ τούτων whose numerous occurrences it would be useless to enumerate. A few cases only will be cited.

ἐκ τούτων, Ar. Vesp. 346; Thesm. 87, ἐκ ταύτης;<sup>62</sup> Eur. Med. 1103, ἔτι δ' ἐκ τούτων, 'after this,' 'and still on top of all this,' constitutes another stage in the enumeration begun with πρῶτον μὲν (1101). Xen. An. 1. 3. 11, βουλευέσθαι ὅτι χρὴ ποιεῖν ἐκ τούτων, 'next,' expressing sequence in time with an implied idea of consequence, 'in consideration of the present circumstances.'<sup>63</sup>

ἐκ τούτου (so also ἐκ τούτων) is a fixed formula in Xenophon (where it occurs some 162 or more times, often ἐκ δὲ τούτου, ἐκ τούτου δὲ, ἐκ τούτου δὴ), for the opening of a sentence continuing the narration, meaning 'as a result of this,' 'therefore,' e. g., Xen. An. 3. 3. 5, very often 'thereupon,' 'next,' e. g., (sing.) Xen. Hell. 3. 1. 6; (pl.) Oec. 2. 1.

ἐκ τοῦ τοιούτου, Thuc. III. 37, etc.

ἐκ τόσου (always temporal), Hdt. 5. 88; 6. 84; Plat. Legg. 642 E. ἐξ ὅσου, v. p. 73.

<sup>62</sup> v. Starkie; Sobol. *Praep.* p. 86.

<sup>63</sup> v. White *ad loc.*



IX. *Local designations*

## 1. Noun of place omitted:

ἐξ ἀοράτου, Plat. Soph. 246 B.

ἐξ ἐσχάτης (sc. γῆς), 'from a far country,' Hdt. 3. 115. Cf. *supra*, p. 56, ἐκ περάτων γῆς.

ἐξ ἡθέων: Hdt. 1. 15, ἐξ ἡθέων ὑπὸ Σκυθέων . . . ἐξαναστάντες 'forced to emigrate'; so id. 5. 14. 15; cf. id. 2. 142, τετράκις ἔλεγον ἐξ ἡθέων τὸν ἥλιον ἀνατεῖλαι, 'away from its accustomed place.'

2. Descriptive *ἐκ* phrases, elliptical expressions describing the person by the place from which he comes: (idiom.)

Soph. O T 1051, τὸν ἐξ ἀγρῶν, i. e., 'the peasant,' Ar. Vesp. 526, τὸν ἐκ θήμετέρου γυμνασίου, 'the champion from our school';<sup>64</sup> Nub. 1065, 'Τπέρβολος δ' οὐκ τῶν λύχνων, 'the man from the lamps,' i. e., 'from the lamp-market' (for the naming of places in the market from the articles sold, cf. *eis*, p. 132, *ἐν*, p. 205); so Av. 13, οὐκ τῶν ὀρνέων;<sup>65</sup> cf. Nub. 47, ἔγγραμμα Μεγακλέους . . . ἀδελφιδῆν . . . ἐξ ἄσπεως, = ἄστικήν, opp. to ἀγροικος; etc.

3. Omission of article in familiar expressions of place:<sup>66</sup>

ἐξ ἀγορᾶς, Ar. Eq. 181, ὅτι ἡ πονηρὸς καὶ ἀγορᾶς εἶ καὶ θρασύς, with idiom. tone implying that it was considered disreputable to frequent the market; Dem. 121. 39 also w. idiom. force, ἀπανθ' ὥσπερ ἐξ ἀγορᾶς ἐκπέπραται ταῦτα, i. e., 'publicly'; but often merely a tag. Frequent also without art. are: ἐξ οἴκου, also ἐξ οἰκίας 'from home'; ἐξ ἄσπεως, e. g., Ar. Frg. 107 K. (when referring to Athens usually without art.); ἐκ προαστίου, 'from the suburbs', Soph. El. 1431, Eur. Alc. 836; ἐκ πόλεως 'from the Acropolis', *saep̄*, cf. *ἐν*, pp. 205-207. ἐξ ἀγροῦ, ἐκ Πειραιέως, ἐξ Ἀκαδημείας, ἢ ἐξ Ἀρείου πάγου βουλή, ἐξ ἐκκλησίας, ἐκ βαλαλείου, ἐκ πυρός, ἐκ μακάρων νήσων, ἐκ θαλάττης, ἐκ γῆς, etc.

X. *Phrases of comparison*

ὥσπερ, οἷον c. *ἐκ* to mark the field of metaphor: cf. ἀπό, p. 48, *ἐν*, p. 208; ὥσπερ ἐξ ἀμάξης, Dem. 268. 122; οἷος ἐκ τριόδου, v. *supra*, p. 56; οἷον ἐκ δρυόχων, v. *supra*, p. 56. ὥσπερ ἐκ φαρέτρας ῥηματίσκια . . . ἀνασπῶντες ἀποτοξεύουσι, Plat. Theaet. 180 A; Rep. 435 A, τάχ' ἂν . . . τρίβοντες ὥσπερ ἐκ πυρέων ἐκλάμψαι ποιήσαιμεν τὴν δικαιοσύνην, etc.

<sup>64</sup> Cf. Plat. Gorg. 493 D, ἄλλην σοι εἰκόνα λέγω ἐκ τοῦ αὐτοῦ γυμνασίου τῇ νῦν, with which Leutsch. App. prov. 2. 47, 68 compares a number of similar prov. expressions, v. *supra*, p. 56.<sup>23</sup>

<sup>65</sup> Cf. Ar. Nub. 186, τοῖς ἐκ Πύλου ληφθεῖσι, 'they look like the captives from Pylos,' where we might have had τοῖς ἐκ Πύλου without ptc. in just such a phr. as these.

<sup>66</sup> For omission of art. v. Gildersleeve, *Syntax of Class. Greek*, Part II §568, 569.



## PART IV

### εἰς

εἰς, is only another form of ἐν from idg \*en (\*eni), \*n̥, Gr. ἐν, εἴνι, ἐνί with the added form ἐνς on the analogy of ἐκ and ἐξ; ἐνς in Attic gave εἰς, ἐς which came to be restricted to the use with the accusative of the end of motion like the Latin *in* with the accusative;<sup>1</sup> cf. early Lat. *en*, goth., old high Ger. *in*, etc. In many dialects and several times in Pindar, (Pyth. II. 11, 86; V. 36; Nem. VII. 31)<sup>2</sup> ἐν is used with the accusative of the end whither, as well as with the locative dative of the place where. Cf. Lat. *in* with accusative and ablative.

Its uses are commonly stated as: 1. Spatial: a. End in space after verbs of motion, b. End or limit in quantity; c. extent in space, e. g., 'from sea to sea.' d. Meaning 'in the presence of,' Lat. *coram*, but in the direction whither.

2. Temporal: a. of the end or limit in time, e. g., 'until sunset.' b. Of temporal extent, e. g., 'for a year,' εἰς ἐνιαυτόν, 'a year long.'

3. Figurative: a. of the end, purpose, intention, b. of manner with the conception in mind of the end striven for or attained; many of these expressions are equivalent to adverbs. c. Of relation or reference,—in consideration of, in regard to, with reference to, an object, e. g., ἐς τὰ πάντα, ἐς τὰ ἅλλα, etc.

Most of these uses are found in Homer, but, as is noted by Kühner-Gerth, εἰς of the quantitative end does not occur until later.

### A. HOMER

Homer<sup>3</sup> several times uses εἰς with the accusative of the person as the end of motion where the Attic uses ὡς, πρὸς or παρὰ (v. p. 87). Sometimes after a verb of rest the preposition has a pregnant force implying previous motion to the place (v. p. 87). This occurs also in Attic, and in late Greek developed into a usage practically equivalent to ἐν.

### I. Prepositional idioms

#### a. With nouns:

<sup>1</sup>K-G. II. 1. S. 468; Walde; Prellwitz; Brugmann, *Kz. vgl. Gr.* I. c.

<sup>2</sup>For additional uses of ἐν c. acc. v. Solmsen, *F. Rh. Mus.* 61. (1906) 491 sqq. *Präpositionsgebrauch in griech. Mundarten*; v. also ἐν p. 134.

<sup>3</sup>For εἰς in Homer, v. Munro, p. 110.

ἐς βόθρον, Od. 11. 36, semi-tech. of slaying sheep into, i. e., so that the blood would run into a pit. (Cf. Aesch. Sept. 42, ταυροσφαγοῦντες ἐς μελάνδετον σάκος and Ar. Lys. 188, ἐῖς ἀσπίδα which looks back to the expression in the Septem [v. Schol.]. Cf. also Xen. An. 2. 2. 9, ἐῖς ἀσπίδα.) V. p. 99.

ἐς δίσκουρα, Il. 23. 523, ἐς δίσκουρα λέλειπτο, 'he was the length of a discus throw behind.' Cf. Il. 5. 118, ἐς ὀρμὴν ἔγχεος ἐλθεῖν, 'within my spear's cast.'

ἐς ὀφθαλμούς, Il. 24. 204=520, ἐλθέμεν . . . / ἀνδρὸς ἐς ὀφθαλμούς, 'to the eyes,' i. e., 'within the presence of.'<sup>4</sup> Cf. ἐῖς ὦπα *infra*.

ἐς πόδας ἐκ κεφαλῆς (little more than a tag, but w. slight idiomatic feeling) Il. 18. 353; 16. 640; 23. 169.<sup>5</sup> V. ἐκ p. 54. Cf. ἐς σφυρὸν ἐκ πτέρνης, Il. 22. 397, ἐς μυχὸν ἐξ οὐδοῦ, Od. 7. 87, 96.

ἐς Σιδονίην, Od. 13. 285, 'to go on board ship for,' and ἐς Τρωίην, Il. 11. 22, 'to sail for Troy,' are a little different from going to Troy, etc.; the destination combines the end in view in the mind with the end of motion, while still other phrases, as we shall see, even in Homer, refer only to the end in mind, the purpose, the local idea disappearing entirely.

εἰς τε φῶς ἀγαγεν, h. Merc. 12, Eng. 'brought to light,' Ger. 'brachte ans Licht,' the beginning of a phr. frequent in Attic Gk. Cf. πρὸ φῶσδε, Il. 16. 188; 19. 118; h. Ap. 119.<sup>6</sup>

εἰς ὦπα, Il. 9. 373, ἐμοὶ . . . εἰς ὦπα ιδέσθαι, 'to look me in the eye, the face,' slightly idiomatic; Il. 15. 147 c. gen. instead of dat., Διὸς τ' εἰς ὦπα ἴδῃσθε; absol. Od. 22. 405, δεινὸς δ' εἰς ὦπα ιδέσθαι, 'terrible to behold'; 23. 107, οὐδ' εἰς ὦπα ιδέσθαι ἐνάντιον, 'to look at him face to face';<sup>7</sup> cf. Il. 3. 158, αἰνῶς ἀθανάτησι θεῆς εἰς ὦπα ἔοικεν, 'she is like in face,' a real phr., which may be explained by supplying ἰδόντι, 'to one looking into her face'; so Od. 1. 411, οὐ μὲν γάρ τι κακῶ εἰς ὦπα ἔωκει. Cf. Hes. Op. 62, ἀθανάτης δὲ θεῆς εἰς ὦπα ἔισκειν. Cf. idiom. usage of ἐς ὀφθαλμούς cited above.

<sup>4</sup>So in later lit. εἰς ὄψιν (often especially in Hdt.), εἰς πρόσωπον, εἰς ὄμμα, ὄμματα, all of which may be thought of as starting in the Homeric use.

<sup>5</sup>Cf. pun on this with inversion of phr. Ar. Plut. 650, ὡς ἐγὼ τὰ πράγματα/ἐκ τῶν ποδῶν ἐς τὴν κεφαλὴν σοι πάντ' ἐρῶ.

<sup>6</sup>In view of these cases with πρὸ Stoll, *N. J. f. Ph.* 79. 319, would emend εἰς to πρὸ, which appears unnecessary in the light of the frequent use of εἰς φάος with ἄγειν in Attic. v. p. 90. Cf. further. Verg. Aen. 10. 704 *in lucem*.

<sup>7</sup>Cf. prep. cpd. εἰσωπός, Il. 15. 653; ἐνωπῇ as dat. adv. Il. 5. 374; 21. 510; cf. also Il. 15. 320, κατ' ἐνώπα ἰδὼν Δαναῶν ταχυπόλων; Brugmann, *Gr. Gr.* §499, and Solmsen, *Rh. Mus.* 61. 491ff. cite this cpd. as a remnant of ἐν c. acc., so also Hom. adv. ἐνδέξια.

## b. With adjectives:

εἰς ἀγαθόν, ἀγαθά, Il. 9. 102, εἰπεῖν εἰς ἀγαθόν; 11. 789, ὁ δὲ πείσεται εἰς ἀγαθόν, 'for his profit'; pl. Il. 23. 305, μῖθεϊτ' εἰς ἀγαθὰ φρονέων a var. not to be explained on metrical grounds. Cf. Theogn. 162.

ἐς μέσον, Il. 23. 574 (idiom. phr.), ἐς μέσον ἀμφοτέροισι δικάσατε, μῆδ' ἐπ' ἄρωγῃ, 'in the middle,' practically = 'impartially.' ἐς μέσον is frequent in the usual force of going 'into the middle': (absol.) Il. 3. 77=7. 55; Il. 4. 79, 299; 15. 357; 23. 704, ἐς μέσσον ἔθηκε of a prize for a contest 'set in the midst,' Lat. *in medio ponere*. This phr. has a long and interesting history, v. *infra*, pp. 93, 94, also cf. ἐν pp. 138, 158f. Od. 8. 144, στῇ ῥ' ἐς μέσσον ἰών of going 'into the midst' to speak, this use maintains itself as a regular formula, cf. ib. 262; 17. 447; 18. 89; h. XIX. 22. (c. gen.): Il. 3. 266, 341; often with ἀμφοτέρων for ἐς μεταίχμιον of the space between the two armies, Il. 6. 120; 20. 159; so Hes. Th. 709; Il. 23. 814, c. ἀμφοτέρω instead of ἀμφοτέρων. Cf. ἐν, p. 138.

Il. 2. 379, εἰ δέ ποτ' ἐς γε μίαν βουλεύσομεν, 'but if ever we shall be at one in council,' an unusual and idiomatic phr., which may be explained by supplying βούλῃν from the verb. (Cf. Eng. 'at one.')

## II. Elliptical

οἶκον, δόμον, δόμους, ἱερόν or some other familiar word omitted.<sup>8</sup>

Sc. οἶκον, δόμον, δόμους: εἰς Ἀἶδα, Il. 8. 367; 13. 415; 21. 48; 22. 213; Od. 10. 502; 11. 164, 277, 425; 12. 383; so Theogn. 906;<sup>9</sup> frequent in Attic Greek, v. p. 103. ἐς Πριάμοιο, Il. 24. 160; ἐς Ἀχιλλῆος, Il. 24. 309; εἰς Ἀλκινόοιο, Od. 8. 418; 13. 23; ἐς Κλυτίοιο, Od. 16. 327; ἀνδρὸς ἐς ἀφνειοῦ, Il. 24. 482; ἐς πατρός, Od. 2. 195; ἐς ἡμετέρου, h. Merc. 370. εἰς ἡμέτερον, Od. 2. 55; 7. 301; 17. 534. Sc. ἱερόν: ἐς Ἀθηναίης, Il. 6. 379=384. Sc. ῥόον: εἰς Αἰγύπτουιο, Od. 4. 581. Cf. in Attic εἰς Ἀπόλλωνος, Δήμητρος, φιλοσόφου, διδασκάλου, etc., also Lat. *ad Apollinis*, *ad Castoris*, etc.

## III. Temporal

## 1. Of a limit in time, determining a period:

Il. 14. 86, ἐκ νεότητος . . . καὶ ἐς γῆρας.

ἐς ἥλιον καταδύντα, most often in the form πρόπαν ἡμαρ ἐς ἥλιον καταδύντα, 'all day until the setting of the sun,' so Il. 1. 601; 19. 162; 24. 713; Od. 9. 161, 556; 10. 183, 476; 12. 29; 19. 424; h. Merc. 206,

<sup>8</sup>But v. ἐν p. 168 ftn. for explan. of gen. not as adnominal, but originally locative with addition of local adv.

<sup>9</sup>Cf. Ap. Rhod. 2. 353; ib. 1. 337, ἐς Αἰήτοιο.

so also Hes. Th. 596; var. Il. 19. 308, *δύντα δ' ἐς ἡέλιον μινέω*, so Od. 17. 570, 582. In Od. 3. 138 it means 'towards' or 'near sunset,' Lat. *sub vesperam*, εἰς of making an appointment, setting a date, so in later Gk.

Od. 11. 375, *καί κεν ἐς ἡῶ δῖαν ἀνασχοίμην*.<sup>10</sup> Cf. ἐς αὔριον, Od. 11. 351; cf. Od. 15. 126, ἐς γάμον ὥρην v. *infra*.

## 2. Extent of time:

εἰς ἐνιαυτόν, 'for a year,' Il. 21. 444; Od. 4. 526, 595; 11. 356; h. Cer. 399, so Hes. Op. 44, cf. Th. 799 (*μέγαν*); more often, *τελεσφόρον* εἰς ἐνιαυτόν 'for a full year,' so Il. 19. 32; Od. 10. 467; 14. 292; 15. 230; h. Ap. 343, XX. 6; so too Hes. Th. 740, also *τετελεσμένον εἰς ἐνιαυτόν* Th. 795, Op. 561; var. εἰς ἐνιαυτόν ἅπαντα, Od. 14. 196. But Od. 4. 86, *τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν*, 'three times within the full circle of the year,'<sup>11</sup> cf. εἰς ὥρας, Od. 9. 135.

εἰς ὥρας, Od. 9. 135, *αἰεὶ/εἰς ὥρας ἀμῶεν*, 'within the year,' i. e., 'always at the appointed time,' 'every season as it comes around'; cf. h. Hom. XXVI. 12, *δὸς δ' ἡμᾶς χαίροντας ἐς ὥρας αὖτις ἰκέσθαι/ἐκ δ' αὖθ' ὥρων εἰς τοὺς πολλοὺς ἐνιαυτοὺς*, cf. Attic *infra*, p. 107. But the sing. is different in Od. 15. 126, *δίδωμι . . . ἐς γάμον ὥρην*, 'against the time of your marriage,' where it determines the period, but the emphatic idea is that of intention amplified by the following infinitive, 'I give you this gift until the time of your marriage, to bear to your wife.' Cf. Hdt. 6. 61.

ἐς τί ἐπι κτείνεσθαι ἐάσετε λᾶον Ἀχαιοῖς; 'to what point?' 'how long?', Il. 5. 465.

3. Setting a date: Od. 14. 384, *φάτ' ἐλεύσεσθαι ἢ ἐς θέρος ἢ ἐς ὀπώρην*, 'he said that he would come home either by summer or harvest-time' (also sets the limit in time). Cf. Od. 3. 138, 7. 317, ἐς τόδε; also ἐς αὔριον *infra*.

## IV. Adverbial and temporal

ἐς αὔριον, simply 'to-morrow,' 'on the morrow,' Il. 8. 538; Od. 7. 318 and often later; but also Od. 11. 351, *ἐπιμείναι ἐς αὔριον* 'until to-morrow,' 'until morning' where the prep. has its own force. Cf. also Hes. Op. 410, ἐς τ' αὔριον ἐς τε ἑτηφιν (note phr. ἐς ἑτηφιν = εἰς τρίτην, 'to-morrow and the day after to-morrow'). Cf. later, Plat. Legg. 858 B.

ἐς περ ὀπίσω, Od. 18. 122; 20. 199; cf. *εἰσοπίσω* h. Hom. Ven. 104; 'hereafter,' 'in time to come'; so Soph. Ph. 1105.

<sup>10</sup>Cf. Ap. Rhod. 1. 1151, ἐς ἡῶ 'at dawn'; cf. Theocr. 18. 14, ἐς ἁῶ, 'to-morrow.'

<sup>11</sup>Cf. Ap. Rhod. 1. 690, εἰς ἔτος 'within a year.'

ἐς τελευτήν, 'at the end,' 'at last.' h. Hom. VII. 29, ἐς δὲ τελευτήν/ἐρεῖ. Cf. Hes. Op. 333. Cf. Theogn., Pind., Soph., v. *infra*, p. 111.

ἐς τέλος, 'at last,' 'finally,' h. Merc. 462, ἐς τέλος οὐκ ἀπατήσω (Baumeister: *numquam te fallam*). Cf. Hes. Op. 218; 294; 664. Cf. Att. v. *infra*, p. 111.

ἐς ὕστερον, Od. 12. 126; so also Hes. Op. 351; cf. Hdt. 5. 41, 74, etc., p. 107. Cf. ἐν, p. 191, ἐξ, p. 72.

#### V. Tags

1. Military: εἰς ἔθνος, 'to the band,' 'tribe,' 'company,' in the expression ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο, Il. 3. 32; 11. 585; 13. 165, 533, 566, 596, 648; 14. 408; 16. 817.

ἐς νῆας, Il. 10. 366; 11. 513; 13. 31; 19. 3, etc.

εἰς στρατόν 'to the army' (slight), Il. 4. 70; 10. 325; 24. 112, 566.

Phrases for going into the battle, the press, etc.:

ἐς ὄμιλον, (Δανάων) Il. 19. 402; (λάων) 7. 218; (ἐταίρων) 17. 129; (μνηστήρων) Od. 17. 590; 22. 263, 282.<sup>12</sup>

ἐς πληθύν, 'to retire into the mass, the crowd,' Il. 11. 360; 17. 31; 20. 197; cf. εἰς ἔθνος *supra*.

ἐς πόλεμον, Il. 1. 491; 16. 728; but 8. 376, ἐς πόλεμον θωρήξομαι, 'arm myself for battle.'

ἐς φόβον ἀνδρῶν, Il. 15. 310, practically means 'into the battle,' 'into the press,' but contains the added idea of the end or intent, 'for the terror of men.'<sup>13</sup>

2. Local designations with slight idiomatic feeling:

εἰς εὐνὴν, Il. 11. 115, 'the lion to its lair'; but in Il. 14. 209, 296; h. Ap. 329, 344, it refers to the marriage couch.

ἐς κόπρον (almost tech.) 'to the barnyard,' Od. 10. 411, so ἀπὸ κόπρου, Il. 18. 575; cf. κατὰ κόπρον.

ἐς λέσχην, Od. 18. 328, 329, οὐδ' ἐθέλεις εὐδεν χαλκῆϊον ἐς δόμον ἐλθῶν, / ἥε που ἐς λέσχην; cf. Hdt. 2. 32, ἐς λέσχην transferred to the talk or gossip that went on in the lounging-place.

3. Familiar and frequent local designations:

εἰς ἀγορὴν, Il. 1. 490; Od. 8. 109; ἐς ἀγῶνα 'to the assembly met to see the games,' Il. 23. 799, 886; cf. εἰς μέσσον ἀγῶνα, 685, 710. Cf. ἐν, p. 135. ἐς δίφρον, Il. 5. 364; 11. 359. εἰς Αἰδαο δόμους, Od. 10. 175, 491, 564; 14. 208, etc. Cf. phr. which omit δόμους v. *supra*, p. 84.

<sup>12</sup>Cf. Ap. Rhod. 1. 109.

<sup>13</sup>v. Leaf *ad loc.*, who cites other examples of εἰς c. acc. of intent or purpose.



εἰς δῶμα, Od. 10. 62; h. Merc. 34. εἰς οἶκον (ἰέναι), Il. 6. 490; Od. 1. 356; 21. 350; (ἄγειν) 14. 318; 17. 84. εἰς ὄρμον, Od. 15. 497, τὴν (i. e., 'the ship') εἰς ὄρμον προέρεσαν ἑρετμοῖς, 'they rowed the ship to harbor.' εἰς περιωπὴν, Il. 14. 8; Od. 10. 146 (cf. ἐν Il. 23. 451). εἰς σκοπὴν, Il. 20. 137, καθεζώμεθα κίοντες ἐκ πάτου εἰς σκοπὴν. Cf. use of other preps. with most of the words in this group.

#### VI. Noteworthy uses of preposition

1. εἰς after vb. of motion c. acc. of the person, not of going 'against' the person, but simply 'to him,' later regularly ὡς.: Il. 7. 312; 15. 402; Od. 14. 127; 22. 202.

2. εἰς 'within reach of,' v. *supra*, Il. 5. 118; cf. 23. 523.

3. Pregnant: Il. 15. 276, ἐφάνη λῖς ἡϋγένειος | εἰς ὁδόν, 'appeared in the way,' implying a previous vb. of motion.

#### B. LITERATURE AFTER HOMER

##### I. Idiomatic phrases

###### a. With nouns:

εἰς ἀγκάλας, Eur. Alc. 190, ἡ δὲ λαμβάνουσ' εἰς ἀγκάλας; Ion. 1598, ἀρπάσαντ' εἰς ἀγκάλας/ . . . βρέφος, (prob. slightly idiomatic, although less so than some of the cases with ἐπί), cf. ἐν, p. 145 and ἐπί. Cf. Eng. 'infant in arms.'

εἰς ἀκοάς, earliest form sing. c. adj. Aesch. Prom. 689, εἰς ἀκοὰν ἐμάν; Eur. Phoen. 1480, οὐκ εἰς ἀκοὰς ἔτι δυστυχία δώματος ἦκει. Cf. εἰς ἐπήκοον, 'within hearing,' *infra*, p. 113.

εἰς ἄκρον, Hes. Op. 291, ἐπὴν δ' εἰς ἄκρον, ἵκηται 'but when one reaches the summit' (of the steep, rough path of toil which the immortals have set in front of virtue), quoted by Plat. Prot. 340 D; Cf. Tyrt. 10. 43, εἰς ἄκρον ἀρετῆς ἰκέσθαι; Simon. 41. 6, ἵκη τ' εἰς ἄκρον/ ἀνδρείας; cf. Hippon. 45 (34), εἰς ἄκρον ἔλκων, ὥσπερ ἀλλᾶντα ψύχων (prob. literal). The passages from Tyrt., Simon., Plato, seem to be an echo of the Hesiodic phr., but later, Theocr. 14. 61 we find εἰς ἄκρον as a real adv. phr., εἰς ἄκρον ἀδύς (Lang: 'the top of good company').

εἰς ἄμιλλαν, Ibycus 2. 6, εἰς ἄμιλλαν ἔβα (nearly or quite lit.); Eur. Tro. 621, κακῶ κακὸν γὰρ εἰς ἄμιλλαν ἔρχεται = vb. 'rivals,' cf. Eng. 'enters into rivalry with'; Hec. 226, μῆτ' εἰς χερῶν ἄμιλλαν ἐξέλθης ἐμοί; ib. Frg. 347.3, λόγων ματαίων εἰς ἄμιλλαν ἐξιών (metaph. end of motion). Cf. πρὸς (w. pl.) Eur. Med. 1082.

εἰς ἀναγκαίην ἀπειληθέντας, Hdt. 8. 109. 2, 'brought into great straits,' cf. ἀπορίην, στενόν.

*εἰς ἄντλον*, Eur. Heracl. 168, *εἰς ἄντλον ἐμβήσει* (second pers.) πόδα, metaph. for getting into a difficulty. Cf. *infra*, *εἰς ἀπορίαν*, *εἰς φρέατα πεσεῖν*, etc.; but in Eur. Hec. 1025, *ἄντλον* is literally sea-water.

*εἰς ἀπορίαν*, Hdt. 1. 24, *ἀπειληθέντα . . . ἐς ἀπορίην*, so 2. 141, 'brought into great straits'; cf. 1. 79, *ἐς ἀπορίην πολλήν ἀπιγμένος*; Thuc. II. 81. 8, *ἐς ἀπορίαν καθιστάντων*, cf. Xen. Oec. 3. 8 (c. gen.); Plat. Hipp. Mai. 286 C, *εἰς ἀπορίαν με κατέβαλεν* 'reduced me to straits'; cf. Plat. Theaet. 174 C, v. *infra* sub φρέατα; cf. *εἰς ἄντλον supra*, *εἰς ἄπορον infra*, *εἰς ἀμήχανον*, *ἀμήχανα*, *ἐς ἀναγκαίην*, *ἐς στενόν*, etc.

*εἰς ἀριθμόν*, Eur. Hec. 1186, αἱ δ' *εἰς ἀριθμόν τῶν κακῶν πεφύκαμεν*,<sup>14</sup> 'some of us by nature count among the bad,' 'to fill up the ordinary number'; cf. Menand. 165 K., *εἰς τὸν ἀριθμόν, ad numerum explendum*; so Eur. Frg. 495, *κεῖς ἀνδρῶν μὲν οὐ/τελοῦσιν ἀριθμόν*, 'they do not count in the number of men'; El. 1054, *ἦ δὲ μὴ δοκεῖ τάδε/οὐδ' εἰς ἀριθμόν τῶν ἐμῶν ἥκει λόγων*, 'she does not come into the account of my words,' (Way: 'if any think not so, With her mine argument hath naught to do')<sup>15</sup> It is only a step from this c. gen. and a vb. of motion to the absol. use c. vb. of motion, Thuc. II. 72. 3, *καὶ ἄλλο εἴ τι δυνατόν ἐς ἀριθμόν ἐλθεῖν*, 'and anything else which can be counted.' Hdt. 7. 60, *πλήθος ἐς ἀριθμόν* illustrates a use of the prep., rather than a phr., 'in respect of numbers.'

*εἰς βάθος*, Eur. Med. 1297, *ἐς αἰθέρος βάθος*; Ar. Av. 1715, *ἐς βάθος κύκλου/χωρεῖ* (Schol.: *εἰς τὸ ὕψος τοῦ οὐρανοῦ*); neither of these expressions c. gen. is really a phr., but it occurs without gen. in Ar. Meteor. 386<sup>a</sup> 19, 23, 30, and the transference of meaning from depth to height gives an idiomatic tone even c. gen. Cf. *ἐκ, ἐν, ἐπὶ, κατὰ*.

*εἰς βυθόν*, Aesch. Suppl. 408, *δεῖ τοι βαθείας φροντίδος σωτηρίου/δίκην κολυμβητήρος*, *ἐς βυθὸν μολεῖν/δεδορκὸς ὄμμα*; Soph. Ai. 1083, *ἐξ οὐρίων δραμῶσαν εἰς βυθὸν πεσεῖν*, metaph. of the state; but cf. Ar. H. A. 619<sup>a</sup> 7; 631<sup>a</sup> 18. *εἰς βυθόν* lit. 'into the sea,' or 'the deep,' 'the depths of the sea', *et al.*; cf. *ἐν* p. 162.

*ἐς δαῖτα*, Theogn. 563, *κεκλησθαι ἐς δαῖτα*; cf. c. *καλεῖν* 'to invite,' Ar. Av. 494, *ἐς δεκάτην . . . κληθεῖς*, 'to the christening-day feast'; cf. *εἰς ξυμπόσιον*, Vesp. 1005, *ἐπὶ δεῖπνον, εἰς ξυμπόσιον, ἐπὶ θεωρίαν*, an interesting parallel use of *ἐπὶ* and *εἰς*, (*δεῖπνον* regularly has *ἐπὶ*, exc. Eccl. 1149, *πρὸς τὸ δεῖπνον*),<sup>16</sup> there is very little difference

<sup>14</sup>Dindorf del. 1185, 1186; text much disputed; see edd.

<sup>15</sup>Cf. Hom. Il. 2. 202 prep. cpd. *ἐναριθμῶς*, Od. 11. 449 simple Dat. *ἀριθμῶ*.

<sup>16</sup>v. Starkie ad Vesp. 1005.

in the three preps., εἰς, ἐπί, πρὸς in this sense, but some words customarily take certain prepositions, e. g., always ἐπὶ ξένια, to invite a stranger to dinner, Hdt. 2. 107, etc., freq. in inserr. (in Athen. ψηφίσματα); cf. Eur. Ion. 1140, ἐς θοίην, cf. Plat. Phaedr. 247 B, ὅταν δὲ δὴ πρὸς δαῖτα καὶ ἐπὶ θοίην ἴωσιν; cf. Lach. 186 A, ἐπειδὴ . . . εἰς συμβουλὴν παρεκαλεσάτην ἡμᾶς περὶ τοῖν νίεοιν, 'call us into consultation,' so 187 C, 190 B; Prot. 313 A; Aeschin. III. 154, εἰς προεδρίαν; Ar. Av. 333, ἐς δὲ δόλον ἐκάλεσε transfers the same use from the concrete to the abstract.

εἰς δοῦλον, Eur. Tro. 615, τὸ δ' εὐγενὲς εἰς δοῦλον ἦκει, μεταβολὰς τοιάσδ' ἔχον, the sudden shift to the personal construction is idiomatic nor is it frequent thus to put the person himself for the qualities he would have.

εἰς ἔριν, Soph. Ai. 1018, πρὸς οὐδὲν εἰς ἔριν θυμούμενος (Jebb: 'whose wrath makes strife even without a cause'). For θυμούμενος εἰς v. κέρας *infra*.

εἰς θοίην, Eur. Ion. 1140, v. *supra* δαῖτα.

εἰς θυμὸν βαλεῖν, βάλλεσθαι, 'lay to heart,' Soph. O. T. 975; Hdt. 1. 84; 7. 51. 3; 8. 68 γ., all these cases have the verb in the middle voice, but cf. Bíos Ὀμήρου §30, ἐς θυμὸν ἔβαλε τὸ ῥηθὲν quoted by Jebb. Cf. ἐν θυμῷ βάλλεσθαι, Hom., Hes., etc. v. pp. 141, 149; also ἐν φρεσὶ; but Soph. El. 1347, οὐδέ γ' ἐς θυμὸν φέρω is not quite the same, v. *infra*, p. 126 *sub* φέρειν.

εἰς κέρας, Eur. Bacch. 742, ταῦροι δ' ὕβρισταὶ κεῖς κέρας θυμούμενοι, of venting their fury with their horns; Vergil imitates this, Georg. 3. 232; Aen. 12. 104, *irasci in cornua*; for θυμούμενος εἰς cf. εἰς ἔριν *supra*; for εἰς κέρας, Eur. Hel. 1558, κεῖς κέρας παρεμβλέπων, 'levelling his horns.'

ἐς λέσχην, Hdt. 2. 32, ἐκ λόγων ἄλλων ἀπικέσθαι ἐς λέσχην περὶ τοῦ Νείλου, 'talk,' 'gossip' (prob. slight idiom. coloring); cf. Hom. Od. 18. 329 ἐς λέσχην of the place where the gossip went on.

εἰς μέθην (setting a limit), Plat. Minos 320 A, μὴ συμπίνειν ἀλλήλους εἰς μέθην; so Legg. 775 B.

εἰς ὁδόν, Eur. Med. 766, κεῖς ὁδὸν βεβήκαμεν, metaph. i. e., 'we have come to a way of action'; but cf. Soph. Ai. 37, (lit.) 'came into the path', πάλαι φύλαξ ἔβην/τῇ σῇ πρόθυμος εἰς ὁδὸν κυναγία.

εἰς ὄμμα, ὄμματα, Eur. Heracl. 887, καὶ γὰρ οἶκ' ἐβούλετο/ζῶν εἰς σὸν ἔλθεῖν ὄμμα καὶ δοῦναι δίκην, 'to come within your sight'; Or. 461, εἰς ὄμματ' ἔλθεῖν τοῖσιν ἐξειργασμένοις. Cf. Hom. Il. 24. 204=520, ἐς ὀφθαλμούς. Cf. εἰς ὄψιν, πρόσωπον *infra*.

*eis* ὄρφναν, Eur. H. F. 352, τὸν γὰρ ἐνέρων τ' ἐς ὄρφναν/μολόντα, the transference of meaning from the darkness of the night to that of the lower world indicates a slight idiomatic feeling; cf. Eur. Suppl. 994, οὐ' ὄρφνας, Ion 955, ἐν ὄρφνῃ, usually transferred to the meaning of night itself. Cf. for darkness of the lower world, Plat. Phaedr. 256 D, *eis* γὰρ σκότον καὶ τὴν ὑπὸ γῆς πορείαν . . . ἐλθεῖν.

*eis* ὄχλον, Eur. Hipp. 986, ἐγὼ δ' ἄκομψος *eis* ὄχλον δοῦναι λόγον 'in public'; cf. παρ' ὄχλῳ, Hipp. 213, 989; Amphis, 14 K., διὰ τί δ' οὐκ ἄγεις *eis* τὸν ὄχλον αἰτόν (of bringing a new idea which he had 'before the public' in a play); similarly, *eis* ὄχλον φέρειν Anaxandrides, 54 K. Cf. *eis* μέσον, ἐς τὸ κοινόν, ἐς τὸ φανερόν *infra*.

*eis* ὄψιν, Lat. *coram*, 'in the presence of,' 'face to face,' etc., c. dat., gen. or absol. (sometimes c. art.). Aesch. Cho. 215, *eis* ὄψιν ἦκεις ὦνπερ ἐξηύχου πάλαι; Pers. 183; Eur. Med. 173; Ion 1557; cf. Or. 513, *eis* ὁμμάτων . . . ὄψιν . . . περᾶν; Hdt. 1. 136, οὐκ ἀπικνέεται *eis* ὄψιν τῷ πατρί; 2. 121 ε; 3. 27, 42, 63, 68; 4. 81; 5. 13, ἄγειν αὐτὴν ἐκέλευε ἐωυτῷ ἐς ὄψιν; 5. 106; 6. 30. 2, 94, 134; 7. 6. 4, 29, 136, 146. 3; 8. 26, 106. 4; 114. 1; Thuc. VI. 49. 2, πρὶν ἐς ὄψιν ἐλθεῖν, 'before the army came into sight.' In Soph. O C 577, (a real and more idiom. phr.), δῶρον οὐ σπουδαῖον *eis* ὄψιν, 'in respect of,' i. e., 'nothing great to look at'; cf. Ai. 876, πόνου γε πλῆθος, κοῦδέν *eis* ὄψιν πλέον, 'nothing more to see'; cf. ἀπό, ἐξ ὄψεως, pp. 38, 54.

*eis* προεδρίαν, v. *supra* sub δαῖτα.

*eis* προμάχους, Tyr. 9. 4. Cf. Hom. ἐν p. 137.

*eis* πρόσωπον=Lat. *coram*. Eur. Hipp. 720, *eis* πρόσωπον Θησέως ἀφίξομαι, (idiom.), cf. *eis* ὄψιν, ὄμμα.

*eis* c. σύμβολον, Eur. Hel. 291, ἀνεγνώσθημεν ἂν / *eis* ξύμβολ' ἐλθόνθ'.

*eis* συμβούλῃν, v. *supra* sub δαῖτα; so *eis* συμπόσιον.

*eis* τύχας, Thuc. I. 69. 5, ἐς τύχας . . . καταστῆναι, 'expose yourselves to chances of war'; but I. 78. 2, φιλεῖ ἐς τύχας τὰ πολλὰ περίστασθαι, 'wont to turn out a series of chances.'

ἐς φάος, φῶς ἄγειν, ἐλθεῖν, etc., Eng. 'bring to light,' 'come to light.' First in Hom. h. Merc. 12; Hes. Th. 626, ἀνήγαγον ἐς φάος αὐτὺς of the children of Uranos, cf. 157, 652. Theogn. 712, ἦλθε . . . ἐς φάος ἡελίου, lit. of coming back from the lower world, so Aesch. Pers. 630; Soph. El. 419; cf. Soph. Frg. 513. 7, κάμοι γὰρ ἂν πατήρ γε δακρύων χάριν/ἀνῆκτ' ἂν *eis* φῶς; Eur. Alc. 362, 1073, 1076, 1139, H. F. 524, 611, 1222; cf. Hipp. 617, Frg. 904. 9; Ar. Ran. 1529; cf. Pax 445; cf. Alexis 219 K. (w. art.); Menand. 433 K.



But ἐς φάος is already used metaphorically in Pindar, Ol. V. 14, ὑπ' ἀμαχανίας ἄγων ἐς φάος 'τόνδε δᾶμον ἀστών, 'bringing to light this commonwealth of citizens'; cf. Is. VI. (V.) 62.

Trag. Fr. Adesp. 511 (Nauck), χρόνος τὰ κρυπτά πάντα εἰς φάος ἄγει, so Soph. Frg. 832; cf. adesp. 483. 2.

Soph. Ph. 581, δεῖ δ' αὐτὸν λέγειν/εἰς φῶς ὃ λέξει, i. e., 'in public'; cf. 1353; O T 1229 (w. art.); Hdt. 3. 79, φανῆναι ἐς τὸ φῶς of coming out into public view, nearly = 'to appear in public,' contrasted with 'they remain at home.' Eur. Hipp. 714, ὄμνυμι . . . /μηδὲν κακῶν σὼν εἰς φάος δείξειν ποτέ. Cf. πρόσ.

Plato uses this phr. in Rep. 461 C, Cratyl. 410 D, Legg. 869 C, lit. of production or generation comparable with the Homeric use. Similarly by metaphor, of arguments, laws, proofs, Phaedr. 261 E, Legg. 722 E, 788 C, and Theaet. 157 D of Socrates serving as a mid-wife to bring forth to light the opinions of others.

ἐς φαρμακόν, Hipponax frg. 14, δεῖ δ' αὐτὸν ἐς φαρμακὸν ἐκποιήσασθαι, 'to make him into a scape-goat.'

ἐς χεῖρας, most frequently ἐς χεῖρας ἐλθεῖν, ἵεναι, συνιέναι, c. dat., or absol., 'to come to a hand to hand conflict, to blows, or close quarters with one.' Cf. Lat. *in manus venire*, Sall. J. 89. 2; *ad manus venire*, Liv. 2. 46, etc. (c. ἐλθεῖν): Aesch. Sept. 680; Soph. O C 975; Tr. 442; Hdt. 9. 48. 2 has ἐς χειρῶν τε νόμον ἀπικέσθαι in the same meaning, cf. ἐν χειρῶν νόμῳ, v. p. 150; Thuc. VII. 44. 7; (absol.) Thuc. I. 52. 3; IV. 33. 1; 96. 2; 126. 5; (c. ἵεναι) id. II. 3. 4, 81. 8; III. 107. 4; IV. 72. 3; VII. 70. 5; VIII. 50. 3; cf. id. V. 72. 4, ἔτρεψαν οὐδὲ ἐς χεῖρας; Xen. Cyr. 8. 8. 22, 23; An. 4. 7. 15 (c. ἵεναι absol.); cf. Cyr. 2. 1. 11.

But Xen. An. 4. 3. 31; Hell. 7. 4. 13, εἰς χεῖρας δέχεσθαι 'to receive a charge at close quarters'; cf. Thuc. V. 72, ὑπομείναντας, 'awaiting the charge.'

Extended by Euripides to an extremely idiom. use, Heracl. 429, εἰς χεῖρα γῇ συνῆσαν, 'they came close to land.' Cf. Verg. G. 2. 45.

Hardly idiom. is the expression 'to come into the hands, i. e., the power of'; which begins in Hom. Il. 10. 448 and continues frequent, Hes. Th. 973; Ar. Thesm. 912; Xen. Cyr. 2. 4. 15; 3. 1. 3; 7. 4. 10; An. 1. 2. 26, etc. Similarly, 'to bring, give, put some one into the hands of another,' Hes. Sc. 107, cf. Hdt. 8. 106. 3 (ἄγειν, ὑπάγειν); Soph. El. 1348 (διδόναι) (almost or quite lit., perhaps a slight thought of into whose care); and to take into one's hands, i. e., one's care, Eur. Heracl. 228, τοὺς Ἱπρακλείους παῖδας εἰς χέρας λαβεῖν; in Soph. El. 1120 purely lit., but there is a real phr. with λαβεῖν, 'to take



a matter in hand,' 'undertake it,' Eur. Hec. 1242, καὶ γὰρ αἰσχύνην φέρει 'πρᾶγμ' ἐς χέρας λαβόντ' ἀπώσασθαι τόδε, cf. Eng. prov. 'put the hand to the plough,' etc. Similar is Hdt. 1. 126, τάδε ἐς χεῖρας ἄγεσθαι, so 4. 79; 7. 8.1 (cf. τὰ περ ἐν χερσὶ ἔχεις 7. 5., v. p. 154).

ἐς χώραν, χώρας, Xen. Cyr. 1. 2. 4, εἰς τὰς ἑαυτῶν χώρας ἕκαστοι τούτων πάρεισιν, 'at his own place, post, station'; cf. Theocr. 15. 57, τοὶ δ' ἔβαν ἐς χώραν. Cf. Xen. Cyr. 2. 1. 23, εἰς χώραν τινὸς καθίστασθαι, 'to succeed some one.' Cf. ἐν, p. 155. Cf. κατὰ, etc.

b. With adjectives: 1. General. 2. Adj. of quantity.

1. (Note frequency of phr. c. neut. adj., often w. art., sometimes equiv. to an abstract noun.)

ἐς τὸ ἄμεινον (almost adv., but force of prep. still evident). Eur. Med. 911, ἀλλ' εἰς τὸ λῶρον σὸν μεθέστηκεν κέαρ; cf. Hel. 346, εἰς τὸ φέρτερον τίθει/τὸ μέλλον, ὅ τι γενήσεται. Cf. Hdt. 7. 8. 1, συμφέρεται ἐπὶ τὸ ἄμεινον, 'it turns out for the better.'

εἰς τὰμήχανον, Eur. Heracl. 487, πάλιν μεθέστηκε' αὔθις εἰς τὰμήχανον; cf. pl. c. πεσεῖν, Xen. An. 2. 3. 18, εἰς πολλὰ καὶ ἀμήχανα πεπτωκότας, 'falling into many difficulties'; cf. ἄπορον *infra*. Cf. ἐξ, p. 78.

ἐς ἀμφίβολον, Thuc. IV. 18. 4, οὔτινες τὰγαθὰ ἐς ἀμφίβολον ἀσφαλῶς ἔθεντο, 'who prudently accounted their good fortune as doubtful.' Cf. ἐν p. 185.

εἰς ἄπειρον, Xenophanes frg. 22, ἐς ἄπειρον ἰκάνει, of the roots of the earth extending 'to infinity';<sup>17</sup> cf. Plat. Legg. 910 B, εἰς ἄπειρον τὴν ἀδικίαν αὐξάνοντες; *et al.* Cf. R P §503 (Nemes. de Nat. Hom. c. 38, p. 309), μᾶλλον δὲ εἰς ἄπειρον καὶ ἀτελευτήτως τὰ αὐτὰ ἀποκαθίστασθαι (of the Stoic cycle, the *magnus mundi annus*).

εἰς ἄπορον, Eur. Hel. 813, εἰς ἄπορον ἦκεις; so Phoen. 1400; cf. Ar. Nub. 703, ὅταν εἰς ἄπορον πέσῃς; for πεσεῖν cf. Xen. An. 2. 3. 18, v. εἰς τὰμήχανον *supra*; for the thought cf. also Soph. Tr. 1243, ὥς ἐς πολλὰ τὰπορεῖν ἔχω (v. πολὺς); cf. ἐς ἀπορίην, ἀναγκαίην, στενὸν ἀπειληθέντας, etc., v. pp. 87, 88, 94.

ἐς ἀσθενές, Hdt. 1. 120, καὶ τὰ γε τῶν ὀνειράτων ἐχόμενα τελῶς ἐς ἀσθενές ἔρχεται, 'comes to nothing'; cf. φλαῦρον, οὐδέν, etc.

ἐς τ'αὐτοσχεδὴν καὶ προμάχους ἵεναι, Tyrt. 9. 12, cf. προμάχους.

εἰς ἀφανές, v. *sub* adv. phr. *infra*, p. 113.

εἰς τὸ δυσμαθές, Eur. I. T. 478, ἡ γὰρ τύχη παρήγαγ' εἰς τὸ δυσμαθές.

<sup>17</sup>. *Arde Caelo* 294<sup>a</sup> 23 in quoting and referring to this passage has ἐπ' ἄπειρον which raises the question whether Xenoph. had ἐπὶ. Diels gives, however, no other MS reading except εἰς. If the text is genuine, the variation would indicate that there is no difference in meaning between εἰς and ἐπὶ in such a case.

ἐς τὸ δυστυχές, Aesch. Cho. 913, τεκοῦσα γάρ μ' ἔρρηψας ἐς τὸ δυστυχές;<sup>18</sup>  
Eur. Tro. 639, εἰς τὸ δυστυχές πεσών.

εἰς τοῦσχατον, v. p. 113.

εἰς τὸ ἴδιον, Xen. An. 1. 3. 3, οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοί, 'for my personal use'; cf. Hiero 11. 1.

εἰς μέσον, εἰς τὸ μέσον:

a. Gen. uses, nearly or quite lit. and only slightly idiomatic: Solon 8. 2, ἀληθείης ἐς μέσον ἐρχομένης; Theogn. 495, 678 (c. art.); Soph. Ai. 1285, οὐ δραπέτην τὸν κλῆρον ἐς μέσον καθείς, 'casting a ballot not of the fugitive kind'; Soph. frg. 783. 2 (c. dat.), λόγος/σύγκολλά τ' ἀμφοῖν ἐς μέσον τεκταίνεται; Eur. Ion 1558, μὴ τῶν πάροιθε μέμψις εἰς μέσον μόλῃ; Hdt. 3. 129, 130; 8. 10; cf. 3. 102; Plat. Theaet. 180 E, ἀμφοτέρων εἰς τὸ μέσον πεπτωκότες; but Xen. Oec. 7. 26, 27, τὴν μνήμην καὶ τὴν ἐπιμέλειαν εἰς τὸ μέσον ἀμφοτέροις κατέθηκεν, i. e., he gave to both sexes in common, cf. *infra* other uses c. κατατίθῃμι; Plat. Rep. 572 D; ἐπινομ. 991 A; Antiphan. 207 K., etc., etc.

But more idiomatic uses are frequent: b. Pind. frg. 42 (171). 3, καλῶν μὲν ὦν μοῖραν τε τερπνῶν ἐς μέσον χρή παντὶ λαῶ/δεικνύναι, Lat. *in commune*; so Soph. Ph. 609, δέσμιόν τ' ἄγων/ἔδειξ' Ἀχαιοῖς ἐς μέσον, θήραν καλὴν, i. e., 'he showed him publicly to the Achaeans.'

c. Of meeting in conflict, Soph. Tr. 515, ἴσαν ἐς μέσον; cf. Trag. Frg. adesp. 211, 366; cf. Theocr. 22. 183.

d. c. φέρειν = 'to propose a plan,' etc., cf. προφέρειν, Eur. Suppl. 439, τίς θέλει πόλει/χρηστὸν τι βούλειμ' εἰς μέσον φέρειν ἔχων;<sup>19</sup> Hdt. 4. 97; Xen. Symp. 3. 3; cf. Plat. Phileb. 57 A, οὐ δ' ἔνεκα ταῦτα προηγεγάμεθα εἰς τὸ μέσον, ἄρα ἐννοεῖς; Dem. 274. 139; 420. 250; cf. Plat. Phaedr. 267 A, τὸν δὲ κάλλιστον Πάριον Εὐνὸν εἰς μέσον οἶκ' ἄγομεν, 'we do not propose,' i. e., 'mention;' var. Hdt. 3. 80, βουλευμάτα δὲ πάντα ἐς τὸ κοινὸν ἀναφέρει, but a little different, i. e., 'refers,' rather than 'proposes'; but cf. Plat. Legg. 812 C, 936 A, εἰς τὸ μέσον προφέρειν of bringing before the public, as of a poet or musician producing or exhibiting his work.

e. C. τιθέναι, cf. προτιθέναι, cf. Il. 23. 704 v. *supra*, p. 84; after Hom. esp. of political proceedings, 'to lay before the people,' Hdt. 3. 142, ἐς μέσον τὴν ἀρχὴν τιθεῖς, 'placing it at your disposal'; 7. 8. δ. 2, τίθῃμι τὸ πρᾶγμα ἐς μέσον, 'I lay the matter before you'; Plat. Legg.

<sup>18</sup>Cf. Aesch. Pers. 440, τήνδε συμφορὰν . . . / . . . κακῶν ῥέπουσαν ἐς τὰ μάσσονα, where ἐς τὰ μάσσονα, which did not really become a true prep. phr., is on the border line.

<sup>19</sup>But cf. Eur. Tro. 54 which hardly has this force. Cf. Eur. Hel. 1542.

719 A. βούλομαι ὑμῖν εἰς τὸ μέσον αὐτὸ θεῖναι, 'I wish to set before you' (the effect which the preceding discourse has had upon me); Dem. 1463. 2; cf. later, Plut. Sull. 26. 2, εἰς μέσον θεῖναι 'to publish'; cf. Hdt. 1. 206, ἐς μέσον σφι προετίθει τὸ πρῆγμα, Lat. *in medium afferre*.

f. C. κατατιθέναι, cf. Il. 23. 704. Eur. Cycl. 547, κάτθες αὐτὸν εἰς μέσον 'to put down in the midst for common use,' cf. Ar. Eccl. 602; Xen. Cyr. 2. 1. 14; but Hdt. 3. 80, ἐς μέσον Πέρσῃσι καταθεῖναι τὰ πράγματα, 'to share the government, power with,' so 7. 164; Plat. Phileb. 14 B, κατατιθέντες δὲ εἰς τὸ μέσον of proposing for common discussion; cf. Dem. 488. 102, ἀλλ' ἔν' εἰς τὸ μέσον καταθεῖς τὴν ὠφέλειαν ἐφάμλλον ποιήσῃ τὸ ποιεῖν ἀλλήλους εὖ, an interesting passage, suggesting the Homeric reminiscence and showing the connotation of the phr. The uses c. τιθέναι as well as c. κατατιθέναι are probably developments from the Hom. phr. cf. ἐν, p. 158.

g. C. λέγειν, etc., 'to speak before all,' Hdt. 3. 83; 6. 129 (w. art.); Xen. Cyr. 8. 5; 22. cf. Plat. Rep. 336 C, εἰς τὸ μέσον φθεγξάμενος, 'interrupting'; cf. Xen. Cyr. 3. 3. 7 of speaking before the taxarchs; Menand. p. 242. 58 (Capps), εἰς μέσον ἐρῶ.

h. Eur. I. T. 420, γνῶμα δ' οἷς μὲν ἄκαιρος ὄλ/βου, τοῖς δ' εἰς μέσον ἤκει of moderation as opposed to extremes.

i. Tech. as a military term, 'into the centre,' Thuc. IV. 125. 3, τὸν ψιλὸν ὄμιλον ἐς μέσον λαβὼν; Andoc. II. 4.

j. Plat. Rep. 547 B, εἰς μέσον ὠμολόγησαν (gnom. aor.), 'they come to an agreement'; cf. Prot. 337 E, συμβῆναι . . . εἰς τὸ μέσον, 'to come to terms,' 'agree to a compromise.'

εἰς τὸ μηδέν, Soph. El. 1166 (almost lit.), τοιγάρ σὺν δέξαι μ' ἐς τὸν σὸν τόδε στέγος, /τὴν μηδέν εἰς τὸ μηδέν, ὥς σὺν σοὶ κάτω/γαίω τὸ λοιπόν (Jebb: 'Therefore take me to this thy home, me who am as nothing, to thy nothingness, that I may dwell with thee henceforth below.'). Eur. Hec. 622, ὥς εἰς τὸ μηδέν ἤκομεν, 'how we are brought to naught'; Hdt. 1. 32, ἡ δ' ἡμετέρη εἰδαιμονία οὕτω τοι ἀπέρρηπται ἐς τὸ μηδέν, 'set at naught'; cf. ἐς ἀσθενές, οὐδέν, φλαῦρον.

ἐς οὐδέν, Hdt. 2. 104, καὶ τοῦτο μὲν ἐς οὐδέν ἀνῆκει, 'amounts to nothing'; Thuc. III. 10. 1; VII. 59. 3, καὶ ὀλίγον οὐδέν ἐς οὐδέν ἐπενόουν (Jowett: 'and all their thoughts were on a grand scale'); VII. 87. 6, καὶ οὐδέν ὀλίγον ἐς οὐδέν κακοπαθήσαντες.

εἰς στενόν, Hdt. 9. 34, ἀπειληθέντας ἐς στενόν (cf. Eng. 'driven into a corner'); Dem. 15. 22, εἰς στενὸν κομιδῇ τὰ τῆς τροφῆς τοῖς ξένους αὐτῶ καταστήσεται, cf. later, Alciphro 1. 24.

ἐς φλαῦρον, Hdt. 1. 120, ἀποσκήψαντος τοῦ ἐνυπνίου ἐς φλαῦρον, 'comes to a sorry ending,' 'ends in nothing'; cf. ἐς ἀσθενὲς ἔρχεσθαι, p. 92, cf. εἰς τὸ μηδέν, ἐς οὐδέν.

2. Adjectives of quantity.

μέγας: Soph. O T 638, καὶ μὴ τὸ μηδέν ἄλγος εἰς μέγ' οἴσετε; (J., 'forbear to make much of a petty grief,' i. e., make into a great matter the grief which is as nothing.) (Cf. ἐπὶ c. ἔρχεσθαι, Soph. Ph. 259, Eur. Hec. 380).

εἰς τὸ μείζον, Eur. Frg. 1014, θεοῦ γὰρ οὐδεὶς χωρὶς εὐτυχεῖ βροτῶν/οἰδ' εἰς τὸ μείζον ἦλθε; but cf. lit. use, id. Bacch. 1237, εἰς μείζον ἤκω, θήρας ἀγρεύειν χεροῖν; cf. Dem. 430. 277, εἰς τὸ μείζω δύνασθαι κακουργεῖν.

ἐς μέγιστον, ἐς τὰ μέγιστα, Soph. O T 519, οὐ γὰρ εἰς ἀπλοῦν/ἡ ζημία μοι τοῦ λόγου τούτου φέρει, ἀλλ' ἐς μέγιστον, 'tends not in a single direction only, but to the largest result,' (J.) v. φέρειν εἰς. Hdt. 5. 49, ἐς τὰ μέγιστα ἀνῆκετε ἀρετῆς πέρι, i. e., reached the highest point; so 8. 111. 3; ib. 144. 2, τιμωρέειν ἐς τὰ μέγιστα=adv.

c. forms of μικρός:

Cf. Diels<sup>2</sup> 365. 5 frg. Democr. ap. Theophr., (lit.) εἰς μικρὸν συνάγεσθαι καὶ τέλος ἀποξύνεσθαι, 'to be reduced to little and finally brought down to a mere point.' Hyper. IV. (in *Philippid.*) Col. I. 1, ἡ ἐλκείνων δύναμις εἰς μικρὸν μετέστη.

εἰς μικρότατον, Dem. 1445. 2, τὸν δὴ τοῦ φενακίζεσθαι χρόνον ὡς εἰς μικρότατον συνάγοντες, 'contracting, narrowing, bringing the time to the shortest possible.'

ἐς ἔλασσον, Thuc. VII. 36. 2, τὰς πρόφρας τῶν νεῶν ξυντεμόντες ἐς ἔλασσον, 'cutting down the prows.'

εἰς ἐλάχιστα, Dem. 309. 246, ταῦθ' (i. e., τὰ ἀμαρτήματα) ὡς εἰς ἐλάχιστα συστεῖλαι, 'reducing to the least possible,' cf. other phr. c. συστέλλειν εἰς Plat. Legg. 691 E; Thuc. VIII. 4, etc. εἰς ἐλαχίστους, Isocr. XII 179, διελόντας τὸ πλῆθος αὐτῶν ὡς οἶον τ' ἦν εἰς ἐλαχίστους.

ὀλίγος: ἐς ὀλίγον, Thuc. IV. 129. 5, ἐς ὀλίγον ἀπύκετο . . . νικηθῆναι, 'came within a little of being defeated,' like παρ' ὀλίγον, Eur. I. T. 870 *et al.* But Thuc. VII. 36. 5 (lit. and local), δι' ὀλίγου καὶ ἐς ὀλίγον, 'through a short distance and to a short distance.' Pl. ἐς ὀλίγους, Thuc. V. 81. 2, ἐς ὀλίγους μᾶλλον κατέστησαν, 'set up a more oligarchical government,' cf. VIII. 38. 3; 53. 3; 89. 2; 97. 2, v. tech. phr. p. 102. Cf. id. II. 37. 1, καὶ ὄνομα μὲν διὰ τὸ μὴ ἐς ὀλίγους ἀλλ' ἐς πλείονας οἰκεῖν δημοκρατία κέκληται 'owing to its being conducted not in the interests of the few, but of the many.' εἰς ὀλίγας ἐκλεδέχθαι (sc. ναῦς), Xen. Hell. 1. 6. 16.



πολύς: ἐς πολλά, Soph. Tr. 1243, δέιλαιος, ὡς ἐς πολλά τὰπορεῖν ἔχω, 'in many ways'; cf. εἰς πολλά, Plat. Rep. 455 D; cf. ἐς τὰ πάντα, ἐς τὰ ἅλλα, etc. εἰς πολλοὺς, Aeschin. I. 107, εἰς πολλοὺς ἐκμαρτυρῆσαι, 'to bear testimony before many persons,' Lat. *publice testari*.

ἐς πλεόν, Soph. O C 1219, ὅταν τις ἐς πλεόν πέση/τοῦ δέοντος, 'when one has lapsed into excess of the due limit' (J.); O T 700, τῶνδ' ἐς πλεόν = adv. πλεόν ἢ τούδε; O T 918, ὅτ' οὖν παραινοῦσ' οὐδέν ἐς πλεόν ποιῶ, 'I don't make anything by it,' an interesting idiom which seems not to occur elsewhere in quite this form; but (local) Thuc. II. 21. 1, ἐς τὸ πλεόν οὐκέτι προελθὼν 'coming no further,' cf. IV. 128. 2; cf. other preps. But ἐς πλείονας 'in the interests of the many' Thuc. II. 37. 1 v. *supra* ἐς ὀλίγους.

εἰς πλείστον, Soph. O C 739 (=adv.), τὰ τοῦδε πενθεῖν πῆματ' εἰς πλείστον πόλεως, 'to the greatest extent of all the citizens.' Cf. other preps.

## II. Imprecations and curses

ἐς φθόρον, Aesch. Sept. 252, οὐκ ἐς φθόρον, σιγῶσ' ἀνασχῆσαι τάδε; (note ellipsis of vb., so *infra* Soph. O T 430, 1146,); Aesch. Ag. 1267, ἴτ' ἐς φθόρον πέσοντ', ἐγὼ δ' ἄμ' ἔψομαι; cf. Menand. Περικειρ. 202 (Capps), ἀλλ' [ἐς φθόρον σὺ νῦν] βά[δι]ζε . . . /ἐκποδών.<sup>20</sup>

εἰς ὀλεθρον, Soph. O T 430, 1146, οὐκ εἰς ὀλεθρον; cf. Menand. Περικ. 263, 264 (Capps), [ἐ]ς ὀλεθ[ρον] ἐλ[θ]έ[ι]ς (*bis*).

ἐς κόρακας, Lat. *abi in malam rem, pasce corvos*, cf. Eng. 'go to the dogs.' This phr. consigns one to loss of burial which was the greatest dishonor that could befall a Greek. It is used variously with different verbs and without the verb which can be easily supplied.<sup>21</sup> οὐκ ἐς κόρακας, Ar. Vesp. 458; Pax 500, οὐκ ἐς κόρακας ἐρρήσετε, so Plut. 604; Pherecr. 70 K.; Ameips. 24 K.; Alexis 94K., Menand. 971 K. βάλλ' ἐς κορ.: Ar. Nub. 133; Plut. 782; Vesp. 835; Thesm. 1079 (*bis*); frg. 462 K.; ἀπόφερ' ἐς κορ.: Ar. Pax 1221; Nicoph. 2 K., οὐκ ἐς κόρακας τῷ χεῖρ' ἀποίσεις ἐκποδών; Ar. Av. 990 οὐκ εἰ θύραξ' ἐς κορ. so frg. 584 K. οὐκ ἐς κορ. ἀποφθερεῖ, Eq. 892; Nub. 789;<sup>22</sup> ἐξελῶ σ' ἐς κορ. Nub. 123; πλείτω χωρὶς αὐτὸς ἐς κορ. Eq. 1314; ἐς κορ. βαδιεῖ, Pax

<sup>20</sup>Capps cf. also Herond. 6. 15, ἐκποδών ἡμῖν φθείρεσθε, and cpd. vb. Menand. Περικ. 403, οὐκ εἰσφθερεῖσθε θάττον ὑμεῖς ἐκποδών; (v. Capps *ad loc.*), so Sam. 372, θάττον εἰσφθάρηθι, σὺ but not elsewhere in this sense (Capps).

<sup>21</sup>But v. Kock III. p. 248 *ad* Menand. fr. 971, quoting Zenob. 3. 87 for a different explanation.

<sup>22</sup>For ἀποφθερεῖ in this use cf. Menand. Περικ. 286. Sam. 161 (Capps).



117; *οιχήσεται*, Vesp. 51;<sup>23</sup> *παῦ' ἐς κορ.* Ach. 864; Av. 889. Verb omitted: Ar. Plut. 394; Nub. 871; Pax 19; Nub. 646; Ran. 187, 189, 607; Vesp. 852, 982 (cf. Thesm. 1226, v. *infra* fn. 23); Euphan. 1 K.; cf. Lysias XIII. 81. The phr. is given a comic turn in Charon's call to his passengers, 'Who's to the crows?' Ar. Ran. 187; in Av. 28 it is used in jest with a partly lit. force, *οὐ δεινὸν οὖν ὀητ' ἐστὶν ἡμᾶς δεομένους' ἐς κόρακας ἐλθεῖν καὶ παρεσκευασμένους, / ἐπεὶτα μὴ 'ξευρεῖν δύνασθαι τὴν ὁδόν.*

A comic perversion as a euphemism for this phr. is Ar. Eq. 1151, *ἀπαγ' ἐς μακαρίαν ἐκποδῶν*, 'go to h-eaven',<sup>24</sup> cf. Plat. Hipp. Mai. 293 A; cf. Antiphanes, 245 K., *ἐς μακαρίαν τὸ λουτρόν*; Menand. 'Επιτρεπ. 398 (Capps), *[βα]λεῖτ' εἰς μακαρίας*,<sup>25</sup>

Cf. Com. Frg. adesp. 1092, *ἐς ὄλβιαν* cf. Menand. Περικ. 254, *ἐντεῦθεν εἰς τυχόν* (Capps: 'go to—wherever you please'); Menand. Περικ. 201 (Capps), *μὴ ὥρας σὺ γε . . . ἔκοι*,<sup>26</sup> is important if text is genuine, lit. 'may you not come to next year,' the negative of a formula used in good wishes. Cf. Theocr. 15. 74 (v. p. 107). Ar. Nub. 562 c. *εἰς*; the reading of Ar. Lys. 1037, *ἀλλὰ μὴ ὥρας ἔκοισθ'* is emended by Dind. to *μὴ ὥρας' ἔκοισθ'* (v. L. and S. *sub* adv. *ὥρασι*), but might be corroborated by this case before a consonant, if the text can be relied upon. Cf. Menand. 530. 10 K. n. (Fritzsche).

Another form of imprecation is, Ar. Pax 1063, *ἐς κεφαλὴν σοί*, 'on your head be it,' so Plut. 526 with an amusing pun on it in 650, 651; Ach. 833, *ἐς κεφαλὴν τρέποιτό μοι*. Cf. Nub. 40; Plat. Euthyd. 283 E; Dem. 322. 290.

### III. Proverbial

*εἰς ἄχυρα*, Aristoph. frg. 76 K., *εἰς ἄχυρα καὶ χροῦν*,<sup>27</sup> prov. of unexpected good fortune; cf. Vesp. 1310;<sup>28</sup> cf. Eupol. 299 K.; Philemon 188 K., *ὄνος βαδίζει εἰς ἄχυρα τραγημάτων*.<sup>29</sup>

<sup>23</sup>v. Starkie, who accepts Bachmann's emendation of Thesm., 1226, *τρέχε ὦν κατὰ τοὺς κόρακας ἐπουρίσας τὸ κατὰ τάχος ἐς κόρακας* (Philol. Suppl. B. V. p. 254).

<sup>24</sup>Cf. Alciphro, Epp. I. 9; III. 32: v. Suid. s. v. *Μακαρία*; Zenob. 2. 61 explains differently.

<sup>25</sup>But as the pl. does not occur elsewhere it should perhaps be changed, Capps.

<sup>26</sup>v. Capps *ad loc.*

<sup>27</sup>v. Kock *ad loc.*

<sup>28</sup>Vesp. 1310, *κλητῆρὶ τ' εἰς ἄχυρμον* (Dind., *ἄχυρον* R V) *ἀποδεδρακότε* 'a brayer that has scampered off into the bran,' v. Starkie; *ἄχυρμόν* Dindorf's coinage. (Kock: *ἄχυρῶνας*) The passage should be interpreted in the light of the proverb.

<sup>29</sup>v. Leutsch, Apost. 12. 78, *ὄνος εἰς ἄχυρα ἐπὶ τῶν παρ' ἐλπίδας εἰς ἀγαθὰ ἐμπιπτόντων καὶ τοῖς ἀπολαυστικῶς χρωμένων*. Diogen. 6. 91 (cf. *ξυρὸς εἰς ἀκόνην*); Greg. Cypr. Mosq. 4. 61; App. Prov. 1. 71; Suid. *ὄνος*.

εἰς ζώνην, Xen. An. 1. 4. 9, εἰς ζώνην δεδóσθαι, 'to be given for girdle-money,' (cf. Eng. 'pin-money'), of Oriental queens who had certain cities given them for their small expenses. So ἐς ὑποδήματα, Hdt. 2. 98.

εἰς μαχαίρας, Xen. Mem. 1. 3. 9, οὗτος κἂν εἰς μαχαίρας κυβιστήσῃ κἂν εἰς πῦρ ἄλοιτο, echo of prov. c. διὰ, p. 20. Cf. Posidipp. 1. 9 K., ἐκ τοῦ πυρός/εἰς τὰς μαχαίρας ἦλθον' ὦν εἰς οὐτοσί/διὰ τῶν μαχαιρῶν τοῦ πυρός τ' ἐλήλυθεν. Cf. Tech. phr. p. 102. Cf. εἰς πῦρ *infra*.

εἰς οἶνον, Xenarch. Com. Fr. 6 K., ὅρκον δ' ἐγὼ γυναικὸς εἰς οἶνον γράφω. Cf. εἰς ὕδωρ Soph. frg. 742 (v. *infra*), for which εἰς οἶνον is here a jocose substitute.

Plat. Theaet. 183 D, 'Ἰππέας εἰς πεδίον προκαλεῖ Σωκράτη εἰς λόγους προκαλοῦμενος.

Plat. Legg. 838 E, εἰς πέτρας τε καὶ λίθους σπείροντας.

Ar. Ran. 186, 's ὄνου πόκας, 'to the land of Nowhere,' 'to an ass's wool,' 'to an ass-shearing' (cf. Leutsch. Zenob. V. 38, ftn.).

εἰς πῦρ, Plat. Rep. 569 B, καὶ τὸ λεγόμενον ὁ δῆμος φεύγων ἂν καπνὸν δουλείας ἐλευθέρων εἰς πῦρ δούλων δεσποτείας ἂν ἐμπεπτωκὼς εἴη;<sup>30</sup> cf. Shakespeare, "As You Like It," I. 2. 299, "Thus must I from the smoke into the smother; From tyrant Duke unto a tyrant brother." Cf. diff. use *sub* εἰς μαχαίρας *supra*.

εἰς ὕδωρ, Soph. Frg. 742, ὅρκους ἐγὼ γυναικὸς εἰς ὕδωρ γράφω. Cf. *en*, p. 163. Cf. εἰς οἶνον *supra*. Cf. Catullus 70. 3.

εἰς φρέατα, Plat. Theaet. 174 C, εἰς φρέατά τε καὶ πᾶσαν ἀπορίαν ἐμπίπτων ὑπὸ ἀπειρίας;<sup>31</sup> prov. of persons on the brink of destruction; cf. lit. use 174 A; cf. ib. 165 B, τὸ λεγόμενον ἐν φρέατι συνεχόμενος; Plut. 2. 68 A, ἡ περὶ τὸ φρέαρ ὄρχησις. The association is a familiar one as a type of danger, cf. lit. use Plat. Lach. 193 C; Prot. 350 A (of well-divers). V. *en* p. 163. Cf. Hor. Ars. Poet. 134, *nec desilies imitator in artum*.

#### IV. Technical

##### 1. Military:

εἰς ἀλκὴν, 'for defence,' c. τρέπεσθαι, etc., 'to turn and resist,' 'be, stand on one's guard'; Eur. Hel. 42, 980, 1379; Suppl. 679 (c. στρέφειν); Med. 264; Phoen. 421; so Hdt. 2. 45; Thuc. II. 84. 3, cf.

<sup>30</sup>Leutsch, Diogen. VIII. 45, τὸν καπνὸν φεύγων εἰς τὸ πῦρ ἐνέπεσον, ἐπὶ τῶν τὰ μικρὰ τῶν δεινῶν φεγγόντων καὶ εἰς μείζονα δεινὰ ἐμπιπτόντων. Other authorities also cited by Leutsch.

<sup>31</sup>But v. Lysippus, Bacchae 1. w. Kock ad loc. Com. Fr. I. 700.

III. 108.1; Eur. Frg. 300. 3 expansion to εἰς ἀλκὴν δόρος. Like εἰς ἀλκὴν is πρὸς Eur. Andr. 1149 (cf. Aesch. Sept. 498; Hdt. 3. 78).

εἰς ἀρπαγὴν, Xen. Hell. 3. 4. 22, ἐσπαρμένους εἰς ἀρπαγὴν (of soldiers); cf. εἰς of end or purpose. Cf. also p. 109.

εἰς ἀσπίδα, Eur. Phoen. 1326, εἰς ἀσπίδ' ἤξειν, concrete weapon put for the battle, as εἰς δόρυ, El. 844, Tro. 934 (cf. παρά Phoen. 1073); but ἐπ' ἀσπίδα 'to the left,' Xen. Cyr. 7. 5. 6, cf. παρ' ἀσπίδα An. 4. 3. 26 (opp. to εἰς δόρυ as used in Xen. Hell. 6. 5. 18, etc.); but παρ' ἀσπίδος Aesch. Sept. 624 (lit.); εἰς ἀσπίδ' Ar. Lys. 190 is a play on its lit., although more or less tech. use in 188 of 'slaying the sheep into' (i. e., so that the blood flows into) the shield held underneath, which acc. to the Schol. refers back to Aesch. Sept. 42, ταυροσφαγούντες ἐς μελάνδετον σάκος; cf. Xen. An. 2. 2. 9, ταῦτα δ' ὤμοσαν, σφάζαντες ταῦρον καὶ κάπρον καὶ κρίον εἰς ἀσπίδα, οἱ μὲν Ἕλληνες βάπτοντες ξίφος, οἱ δὲ βάρβαροι λόγχην. Cf. ἐς βόθρον, Hom. Od. 11. 36, p. 83. Cf. also Lat. *in flammam*. Verg. Aen. 11. 199; 12. 214.

εἰς δόρυ, Eur. El. 844, δμῶες δ' ἰδόντες εὐθὺς ἤξαν εἰς δόρυ 'rushed to arms,' so Tro. 934, εἰς δόρυ σταθέντες, but εἰς δόρυ ἀπικόμενοι, Xen. Hell. 4. 3. 17 'within the spear's throw'; Ages. 2. 11; so εἰς δόρατος πλήγην, Xen. Eq. 8. 10, cf. ib. εἰς ἀκόντιον ἀφικνῆται; but Xen. Hell. 6. 5. 18, τοὺς ἀπ' οὐρᾶς εἰς δόρυ . . . ἡγείσθαι 'to the right' (because the spear was held in that hand), so c. ἐπί (An. 4. 3. 29 *et al.*), παρά (Xen. Lac. 11. 10), ἐκ v. p. 76. Cf. Eur. Heracl. 159, εἰς πάλην . . . δόρος by expansion for μάχην; cf. Eur. Suppl. 677, παραιβάτας ἔστησαν εἰς τάξιν δορός, 'in battle array,' a little like, but not quite a case of expansion.

ἐς ἔδαφος, Thuc. III. 68. 3, καθελόντες αὐτὴν (i. e., τὴν πόλιν) ἐς ἔδαφος πᾶσαν, 'having razed it completely to the ground.'

εἰς ἓνα, 'in single file,' Xen. Cyr. 2. 1. 26; 3. 21; 5. 3. 41 (usage peculiar to Xen.). Similar is εἰς δύο 'two abreast,' ib. 6. 3. 21. Cf. ἐφ' ἑνός. V. εἰς ἓν, p. 120. Cf. εἰς τέτταρας Cyr. 2. 3. 21.

ἐς κατάλυσιν, 'till dismissal' of soldiers at a review, Xen. Hip-parch. 3. 12.

εἰς κύκλωσιν, Xen. Hell. 4. 2. 20, ἐπικάμψαντες εἰς κύκλωσιν; Cf. An. 1. 8. 23.

εἰς λοχαγίας, Xen. An. 1. 4. 15, v. *infra*, p. 100.

εἰς μάχην, Xen. An. 1. 8. 1, ὡς εἰς μάχην παρεσκευασμένος, etc.

εἰς μέτωπον, Xen. Cyr. 2. 3. 21; 2. 4. 2, εἰς μέτωπον στήναι, 'to stand in line'; cf. ἐπί, ib. 3; Reip. Lac. 11. 8, εἰς μέτωπον παρ' ἀσπίδα καθιστασθαι.

εἰς τὰ ὄπλα, Xen. An. 1. 5. 13, παραγγέλλει εἰς τὰ ὄπλα; Hell. 2. 1. 2, εἰς τὰ ὄπλα ὁρμήσωσι; Cf. εἰς τὸ πρὸσθεν τῶν ὀπλων, 'at the front of the encampment,' An. 3. 1. 33.

ἐς τὰ πλάγια 'in the flank,' Thuc. IV. 35. 4; but Xen. An. 3. 4. 14 c. παραγαγών, of making an army 'file off right and left.' Cf. εἰς πλάγιον *sub* adv. phr. of direction, p. 119.

εἰς τάξιν Ar. Av. 400, ἀναγ' εἰς τάξιν πάλιν ἐς ταυτόν; Thuc. IV. 93. 2, κελεύων ἐς τάξιν καθίστασθαι; Xen. An. 5. 4. 11, εἰς τάξιν ἔθεντο τὰ ὄπλα; cf. *supra*, εἰς τάξιν δορός 'in battle array,' Eur. Suppl. 677, p. 99; cf. ἐν, p. 181.

εἰς τόξευμα, Xen. Cyr. 1. 4. 23, ἐπειδὴ εἰς τόξευμα ἀφίκοντο, 'within bow-shot,' contr. ἔξω τοξέυματος, Thuc. VII. 30.

εἰς ὑποδοχὴν, Thuc. VII. 74. 2, ἐς ὑποδοχὴν τοῦ στρατεύματος 'for the reception of the army,' in a hostile sense, but Hdt. 7. 119, (pl.), ἐς ὑποδοχάς 'for the entertainment of the army'; cf. Dem. 79. 13, τὰ σύμβολα ταῦτα γίγνεται εἰς ὑποδοχὴν τοῦ; cf. 1482. 34; Aeschin. III. 62, ἴν' εἰς ὑποδοχὴν ἅπαντα καὶ λέγοι καὶ πράττοι φιλοκράτει, 'by way of support.'

εἰς φάλαγγα, Xen. An. 4. 8. 10, τεταγμένοι εἰς φάλαγγα, 'in battle line,' etc.

εἰς φρούρια, Xen. An. 1. 4. 15, εἰς φρούρια καὶ εἰς λοχαγίας.

εἰς φυγὴν, Eur. Suppl. 718, ἔτρεψε εἰς φυγὴν πόδα, Lat. *convertere in fugam*; cf. Thuc. 7. 43; with pass. and middle 'to be put to flight,' 'turn and flee,' ἐς φυγὴν τραπέσθαι, Hdt. 8. 16, 89, 91, etc. Thuc. VIII. 95. 5 *et saepe*, also c. καταστῆναι as ib. VII. 43. 7, *supra*; Xen. An. 1. 8. 24; frequent in Xen. c. ὁρμῶν.

ἐς φυλακὴν, Thuc. II. 79. 2, ὀπλῖταί τε ἤλθον καὶ στρατιὰ ἐς φυλακὴν; but III. 3. 4, τοὺς ἀνδρας ἐς φυλακὴν ἐποιήσαντο, 'threw them into prison.'

2. Legal.

εἰς ἀνάκρισιν, Aesch. Eum. 365,<sup>32</sup> μηδ' εἰς ἄγκρισιν ἐλθεῖν of the preliminary hearing in the Athenian court; Isae. VI. 13; cf. Xen. Symp. 5. 2.

Some terms grow up out of earlier uses: ἐς βάσανον, Theogn. 417, ἐς βάσανον δ' ἐλθὼν παρατρίβωμαι ὥστε μολύβδω/χρυσός, so 1105, 1164 g. 'to the touchstone,' of testing a friend, etc., as gold is tested; cf. Hdt. 8. 110; but Soph. O C 835, (fig.), τάχ' εἰς βάσανον εἶ χερῶν, 'you are going to a trial of strength.' Cf. Isae. VIII. 13 *et al.* of inquiry by torture as a test.

<sup>32</sup>But v. Schol.

A variant of ἐς βάσανον ἐλθεῖν in Theogn. is Pind. Nem. VIII. 21 (35), νεαρά δ' ἐξευρόντα δόμεν βασάνω/ἐς ἔλεγχον ἅπας κίνδυνος. This also develops into a legal term. Soph. uses ἐς ἔλεγχον much as he does ἐς βάσανον: O C 1297, οὐτ' εἰς ἔλεγχον χειρὸς οὐδ' ἔργου μολῶν (cf. 835 *supra*); Ph. 98, εἰς ἔλεγχον ἐξιὼν 'proceeding to the proof,' 'putting it to the test'; cf. Frg. 101. 2. Eur. Alc. 640, ἔδειξας εἰς ἔλεγχον ἐξελθὼν ὃς εἶ (such expressions have a slight idiom. tone); so Plat. Phaedr. 278 C (περί τινος), cf. Philem. 93 K., εἰς ἔλεγχ. ἔρχεσθαι τινος. But Hdt. 1. 209, ὥς μοι καταστήσεις τὸν παῖδα ἐς ἔλεγχον; cf. Isocr. XII. 150, καταστῆναι εἰς ἔλ. καὶ λόγον; Lys. XVI. 1, αὐτοὺς ἀναγκάζωσιν εἰς ἔλεγχ. τῶν αὐτοῖς βεβιωμένων καταστῆναι, 'to submit to an investigation of their behaviour in the past'; XXXII. 12 c. ἰέναι; c. πίπτειν of being convicted, Eur. Hipp. 1310; H. F. 73.

Allied to this is Eur. Ion. 328, οὐ δ' ἦξας εἰς ἔρευναν ἐξευρεῖν γονάς, of the person making the inquiry.

Also allied: Eur. Heracl. 309, εἰς μὲν πεῖραν ἡλθομεν φίλων, here c. gen. but cf. Thuc. 2. 41. 3 where the use without gen. indicates idiom. tendency; but Thuc. VII. 21. 4, ἰέναι ἐς τὴν πεῖραν τοῦ ναυτικοῦ 'to try an action by sea'; cf. also, Hdt. 2. 15, ἐς διάπειραν τῶν παιδίων, 'to make proof of'; so 2. 28, 77 (except Thuc. II. 41. 3 these cases are not much more than periphrases for the verb.).

εἰς βούλην, Isocr. XVIII. 6, εἰς τὴν βούλην περὶ αὐτῶν ἀπέδοσαν; cf. Lat. *ad senatum de re referre*.

εἰς δικαστήριον, Lat. *rapere in ius*, so Plat. Gorg. 521 B, εἰσαχθεὶς εἰς δικαστήριον, like εἰς δίκας καταστήσαι, Xen. An. 5. 7. 34; but Plat. Gorg. 522 B, εἰσελθὼν εἰς δικαστήριον.

εἰς δίκην, Eur. I. T. 961, ἐς δίκην/ἔστην; cf. Thuc. VI. 61. 6; (pl.) Xen. An. 5. 7. 34; Mem. 2. 9. 1. ib. 5, etc. Plat. Legg. 868 B (sing.); but Thuc. VII. 18. 2 (pl.), αὐτοὶ οὐκ ὑπήκοον ἐς δίκας προκαλουμένων τῶν Ἀθηναίων, 'they themselves had refused arbitration', so 18. 3; but Plat. Legg. 943 E, πλημμελεῖν εἰς δίκην 'to offend against justice.'

εἰς ἔλεγχον, v. *supra*.

εἰς ἔρευναν, v. *supra*.

εἰς κρίσιν, Hdt. 7. 26. 2, ἐς κρίσιν τούτου πέρι ἐλθόντας; cf. Thuc. I. 34, 2; 131, 2; Xen. An. 6. 6. 20; Plat. Rep. 555 B; Legg. 856 C; Dem. 161. 11, etc.

εἰς τὸ ξύλον, Andoc. I. 12. 93, δεῖν εἰς τὸ ξύλον 'in the stocks' cf. ἐν, p. 166.

εἰς ὁμηρείαν, 'for security', Lat. *in vadimonium*, Thuc. VIII. 45. 2.



*eis* πείραν, v. *supra*, p. 101.

Legal and political: *τελεῖν eis*, a metaphor for being rated (for taxation) in a certain class. Soph. O T 222, ἀστος *eis* ἀστοὺς *τελῶ*, Lat. *inter cives censeor*; cf. Eur. Bacch. 822, ἐς γυναῖκας ἐξ ἀνδρὸς *τελῶ*; Hdt. 6. 108; Isocr. XII. 212, *eis* ἀνδρας *συντελῶσιν* of attaining the rights of a full-grown man, so Plat. Legg. 923 E, cf. Isocr. VII. 37, *eis* ἀνδρας *δοκιμασθεῖεν* of passing the examination admitting one to the rights of manhood, so XII. 28; cf. Dem. 412. 230, πρὶν *eis* ἀνδρας ἐγγράψαι,<sup>33</sup> of being registered as a man.

### 3. Political:

*eis* ἀρχήν, Thuc. VIII. 70, καθιστάμενοι ἐς τὴν ἀρχήν 'entering on an office;' cf. Plat. Legg. 715 B (ἀφικόμενος); 856 B, ἄγων *eis* ἀρχήν ἀνθρωπον.

ἐς ὀλίγους, Thuc. V. 81. 2, ἐς ὀλίγους μᾶλλον κατέστησαν, 'set up a more oligarchical government'; cf. VIII. 38. 3, τῆς ἄλλης πόλεως κατ' ἀνάγκην ἐς ὀλίγους κατεχομένης; cf. VIII. 53. 3; 89. 2; 97. 2 (w. art.). Cf. *supra*, p. 95.

### 4. Commercial:

Xen. Cyr. 3. 1. 33, *eis* ἀργύριον λογισθέντα, 'calculated in our money.'

Dem. 822. 27, τοῦτο τὸ συμβόλαιον *eis* τὰνδράποδ' ἡλιθίως συμβεβλημένον, of money lent on the security of a man's slaves; so ib., *eis* αὐτὰ συμβαλεῖν; so also ἐπὶ τούτοις τοῖς ἀνδραπόδοις . . . ἐδάνεισεν, and ib. 28, *eis* τὰ ἡμέτερα δανείσαντι.

Phrases drawn from various fields of human life:

5. Fishing: coined by Euripides, and not developing into a phr., Bacch. 848, ἀνὴρ *eis* βόλον καθίσταται, 'falls within the cast of the net'; Rhes. 730, ἴσως γὰρ *eis* βόλον τις ἔρχεται.

Cf. from hunting and war, Xen. Cyr. 1. 4. 23, ἐπειδὴ *eis* τόξευμα ἀφίκονται; cf. other phrases for 'within reach of.'

6. From the race-course: (Also peculiar to Euripides), Eur. El. 659, πάλιν τοι μῦθον *eis* κάμπην ἄγε, 'bring your speech to its middle or turning-point,' for 'speak your purpose briefly.'

7. From athletics: of professional tumblers: Plat. Euthyd. 294 E, ἐς μαχαίρας γε κυβιστᾶν; Xen. Symp. 2. 11; Mem. 1. 3. 9 (cf. also of a tumbler, ἐπὶ τρόχου δινεῖσθαι, Plat. Euthyd. 294 E); cf. *supra*, p. 98.

<sup>33</sup>For other tech. uses of ἐγγράφειν *eis*, v. L. and S.

8. From games: the name of a game, Eupol. 250 K., εἰς ὥμιλλαν ἀριστήσομεν; id. 288 K., ἔπειτ' εἴσειμ', ἐνθάδε μέινας/εἰς ὥμιλλαν, κὰν μὴ μετή (v. Schol. Platon. 320 Bekk., Poll. 9. 102).<sup>34</sup>

### V. Elliptical

(V. p. 168, ftn. 120).

εἰς 'Αἶδew (cf. Hom. p. 84. Solon 22. 8=Theogn. 726; Theogn. 802, 906; Aesch. Prom. 236; Frg. 239; εἰς 'Αἶδew, Soph. O T 1372; Tr. 4; Ph. 1211, 1349; Ar. Ran. 69, 118, 172; Plat. Crito 54 B; Phaed. 58 E, 68A, 69 C, 80 D, 107 D (*bis*), 108 A, 115 A; Symp. 179 D; Gorg. 522 E; Rep. 363 C, 619 A; Tim. 44 C; Axiochus 371 E; εἰς 'Αἶδαο, Plat. (Anth. Lyr. XXXIX. 12. 5).

εἰς Ἀσκληπιοῦ, 'into the temple of,' Ar. Vesp. 123<sup>35</sup>; Plut. 411, 621; Com. Fr. adesp. 104. 9; so ἐς Πάνος, ἐς Γενετυλλίδος, Ar. Lys. 2.

εἰς Κλεισθέους, 'to the house of,' Ar. Lys. 621; ἐς Ὀρσιλόχου, ib. 725; εἰς Φιλοκτήμονος, Vesp. 1250; cf. εἰς τὰ Πιττάλου 1432; cf. Lysias XII. 12, εἰς τὰ τοῦ ἀδελφοῦ τοῦ ἐμοῦ; ἐς τοῦ Πιττάλου, Ach. 1222; εἰς Ἀγάθωνος, Plat. Symp. 174 A; εἰς τοῦ Πολεμάρχου Rep. 328 B; cf. Theocr. 15. 22, εἰς ἀφνείου Πτολεμαίου; ἐς Γλύκης Ar. Ran. 1364; ἐς Θεσμοφόρου Thesm. 89; εἰς ἐμοῦ, 'to my house,' Ar. Lys. 1065, 1211; οἶκαδ' εἰς ἐαυτῶν Lys. 1070.<sup>36</sup> ἐς τῶν σκυλοδεψῶν, Ar. Eccl. 420; εἰς καθαριστοῦ Nub. 964; εἰς ὀρχηστρίδος 996; εἰς Τροφωνίου (sc. ἄντρον) Nub. 508<sup>37</sup>; Lysias XII. 12, εἰς Δαμνίππου; εἰς Ἀρχενέω ib. 16; Thuc. VIII. 92. 2, ἐς τοῦ περιπολάρχου . . . ξυνιόντας, 'to the house of the commander of the frontier guard'; Andoc. I. 42, ἦκειν εἰς Καλλίου.<sup>38</sup> ἐς τίνος διδασκάλου, 'to the school of what teacher?' Ar. Eq. 1235; cf. Plat. Theages 125 A, cf. ib. ἐς τίνος; Lysis 208 C; Prot. 325 D (pl.); 326 C (pl.); Xen. Reip. Lac. 2. 1 (pl.), εἰς διδασκάλων; εἰς παιδοτρίβου, Prot. 326 B. εἰς οἰδενὸς διδασκάλου πωπο, εἰς φειτ'σαντα. Xen. Cyr. 2. 3. 9; cf. Plat. Alcib. I. 109 D; Lach. 201 B (pl.). εἰς Διονυσίου τοῦ γραμματιστοῦ εἰσῆλθον, Plat. Ἀντερ. 132 A.

<sup>34</sup>ὥμιλλα, 'a circle' used in a game, the game itself being called εἰς ὥμιλλαν; for explan. of the game v. L. and S. and reff. *supra*.

<sup>35</sup>v. Starkie *ad loc.*; Sobol. *Praep.* p. 45.

<sup>36</sup>Sobol. accepts emendation of Mein. for Eccl. 1037, εἰς ἐμαντῆς εἰσάγω.

<sup>37</sup>Sobol. p. 45 sc. ἱερὸν instead of ἄντρον.

<sup>38</sup>Cf. in late Gk. Alciph. 3. 41, εἰς ἀνδρὸς ἐλθοῦσα, of going to her husband's house, i. e. marrying; cf. as a euphemism, Anth. P. 11. 42, εἴτ' ἂν ἵκηται / ἐς πλεόνων; (w. a noun) 7. 731, ἐς πλεόνων ἦλθε μετοικεσίην; cf. for this thought Ar. Eccl. 1073, ἀνεστηκῖα παρὰ τῶν πλεόνων, and Lat. Plaut. Trin. 291, *quin prius me ad plures penetravi?* Petron. 42, *abiit ad plures*.

Cf. a somewhat unusual case, Plat. Rep. 589 E, ἡ εἰ μὲν λαβὼν χρυσίον υἱὸν ἢ θυγατέρα ἐδουλοῦτο, καὶ ταῦτ' εἰς ἀγρίων τε καὶ κακῶν ἀνδρῶν (J. and C., sc. οἰκίαν; Adam, sc. *not* οἰκίαν, but δουλείαν or the like from ἐδουλοῦτο).

## VI. Temporal

It will be seen that a sharp distinction cannot always be drawn between the following categories, and the same phr. may in different connections be used in all three senses.

1. Of a limit in time, determining a period.

ἐξ αἰῶνος ἐς αἰῶνα, 'from everlasting to everlasting,' R P §68 (Stob. Ecl. I. 418, p. 172, 10 W. fr. Philolaus 21 Müll.) cf. ἐκ, p. 61. Aesch. Sept. 744, αἰῶνα δ' ἐς τρίτον μένει, 'to the third generation,' (faintly idiom.).

εἰς ἀκμὴν of the prime of life, Eur. H. F. 532, ἐσώθης εἰς ἀκμὴν ἐλθὼν φίλοις; cf. εἰς ἥβην, ἡλικίαν. But cf. ἐπ' ἀκμῆς εἶναι, 'to be on the point of doing,' Eur. Hel. 897, cf. Ar. Plut. 256.

ἐς ἄμαρ, Aesch. Cho. 612, μοιρόκραντον ἐς ἄμαρ (scarcely idiom.).

ἐς αὔριον, v. *supra*, p. 85; *infra*, p. 105.

ἐς βαθὺ τῆς ἡλικίας, Ar. Nub. 514, of advanced years, cf. ἡλικίαν.

ἐκ παιδὸς ἐς γῆρας, Aeschin. I. 180 *et al.* Cf. Hom. p. 84.

ἐς ἡλίου δύσιν, Thuc. III. 78. 4.

ἐς ἐμέ, 'up to my time,' Hdt. 1.92, καὶ ἔτι ἐς ἐμέ; so 1. 93; 2. 122; 3. 97; 5. 45; 8. 121 *et al.*

εἰς ἐσπέραν, Plat. Symp. 223 D, v. *infra*.

τῇ δὲ ὑστεραίῃ ἐς τὴν ἐτέραν, 'on the following day they postponed replying until the next day,' Hdt. 9. 8.

εἰς ἔτος, Soph. Ant. 340, ἔτος εἰς ἔτος, 'from year to year,' an adv. phr. like 'year in, year out.' Cf. Theocr. 18. 15, εἰς ἔτος ἐξ ἔτους; 25. 124; id. Epigr. 13, εἰς ἔτος; cf. κατὰ Thuc. 4. 53, etc. But παρὰ ἔτος, 'every other year,' Theophr. H. P. 9. 11. 9, Paus. 9. 32. 3.

εἰς ἥβην, Eur. Med. 1108, σῶμα τ' ἐς ἥβην ἦλυθε τέκνων; Cratinus 171 K., αὐτοὺς . . . ἐπαίδευσεν ἔθρεψέ τε . . . εἰς ἥβην; of women, Eur. Hel. 12, ἐπεὶ δ' ἐς ἥβην ἦλθεν ὥραιων γάμων, 'But, since she grew to bloom of spousal-tide' (Way). Cf. ἀπό, p. 43; ἐν, p. 173.

εἰς ἡλικίαν ἐλθεῖν, also of the prime of life, Plat. Theaet. 142 D. Cf. ἐν, p. 173; but cf. ἐς βαθὺ τῆς ἡλικίας *supra*.

εἰς νύκτα, v. *infra*, p. 106.

εἰς ὅ, 'until,' Hdt. 1. 93, 191; 2. 115, 118, 157; 8. 58; cf. 1. 98, 102, 196, 202; 4. 201 *ad extremum, postremo*; but 1. 115; 8. 60 *quapropter* (Schweighäuser)

εἰς ὅποτε, Aeschin. III. 99.

εἰς ὅσον, 'until,' Soph. Ph. 1076, μείνατ' . . . / χρόνον τοσοῦτον, εἰς ὅσον.

ἐς πότε λήξει, Soph. Ai. 1185 (cf. Ger. *bis wann?*); cf. εἰς ὅτε Od. 2. 99; cf. ἔς τε.

ἐτι καὶ ἐς τόδε 'even to this time,' Hdt. 7. 123, cf. ἐς ἐμέ, p. 104.

(Hom. Od. 7. 317, ἐς τόδε, setting a date, 'for a certain time,' i. e., tomorrow;) but ἐς τόδ' ἡμέρας, 'to this very hour,' Soph. O C 1138; Eur. Alc. 9; Phoen. 425, 1085; Hipp. 1003, etc. Cf. ἐς τοσόνδε without a correl., a slight idiom. force, Soph. El. 14, τοσόνδ' ἐς ἥβης; 961, ἐς τοσόνδε τοῦ χρόνου; but O T 1212, ἐς τοσόνδε, 'for so long a time' (sc. χρόνον); so Ai. 679; cf. Hdt. 5. 50, ἐς τοσοῦτον; but Soph. Tr. 148, ἐς τοῦθ', ἕως 'up to the time,' 'until.'

ἐς τότε, Plat. Legg. 830 B, 845 D; Polit. 262 A; Dem. 184. 24, etc.

ἐς τὴν ὑστεραίην, v. *infra*, p. 106.

εἰς χρόνον, v. *infra*, p. 107.

## 2. Extent of time:

εἰς ἐνιαυτόν, 'for a year,' cf. Hom. p. 85. Pind. P. X. 63; cf. Xen. Oec. 7. 36 (w. art.); Plat. Rep. 416 E; 543 C (without art.); Aeschin. Ep. 5. 2; but Plat. Legg. 799 A, 'calculating for the year,' etc. Cf. use c. ἐπί, κατά; μετά, παρά, πρό.

ἐς μακρόν, Pind. P. III. 105, ὄλβος οὐκ ἐς μακρόν ἀνδρῶν ἔρχεται,<sup>39</sup> χρόνον may be supplied or μακρόν may be thought of as an acc. adv. (so L. and S.), cf. Thuc. VI. 31. 3, ἐς τὰ μακρότατα. ἐς μακρόν seems not to occur elsewhere, unless in Alciphro cited in ftn., but disappears in favor of οὐκ εἰς μακράν, which is frequent, but in a different sense, i. e., Lat. *brevis*, 'soon,' v. *infra*, p. 108.

εἰς χρόνον, v. *infra*, p. 107.

## 3. Setting a date:

Cf. εἰς ἑσπέραν 'at evening,' εἰς νύκτα 'at night,' εἰς ἑω 'at dawn,' so εἰς ὄρθρον; εἰς τήμερον 'today,' ἐς αὔριον 'to-morrow,' ἐς τὴν ὑστεραίαν 'the following day,' εἰς τὴν ἐπιούσαν ἑω 'at the following dawn,' εἰς ἔννην 'day after to-morrow,' so εἰς τρίτην ἡμέραν or εἰς τρίτην, etc.

ἐς αὔριον, (cf. Il. 8. 538 'on the morrow,' Od. 11. 351, 'until morning'). Soph. O C 567, τῆς ἐς αὔριον . . . ἡμέρας, 'to-mor-

<sup>39</sup>Schol.: ὄλβον δ' οὐκ ἐς μακρόν: ἡ δὲ τῶν ἀνθρώπων εὐδαιμονία οὐκ εἰς μακράν παραγίνεται, ἀντὶ τοῦ οὐκ ἐπιπολὺ παραμένει, ἐπειδὴν μάλιστα ἐπιβαρῆσθαι καὶ παραγένηται. The scholiast in making οὐκ ἐς μακρόν here=οὐκ εἰς μακράν confuses the two meanings, failing to distinguish between the meaning 'lasts not for long,' and that of οὐκ εἰς μακράν, i. e. 'soon.' Alciphro Ep. III. 15. 49 reads οὐκ εἰς μακρόν, but I. 35, οὐκ εἰς μακράν.



row'; Frg. 536. 2 (Nauck); Eur. Alc. 320; but Rhes. 96 'until to-morrow'; 600; Nicoch. 15 K. 'to-morrow'; Plat. Crito 43 D, 'to-morrow,' so Legg. 858 B; Anaxandr. 4 K.;<sup>40</sup> Philetaer. 7. 5 K.; Aeschin. II. 46, 53; Alexandr. 3 K.; Menand. *Επιτρεπ.* 162 (Capps); cf. Alexis 241 K., *εἰς τὴν αὔριον*; so Philemon 213. 8 K.; Dionys. 3. 15 K.

*εἰς ἔννην*, 'day after to-morrow,' Ar. Ach. 172. Cf. *εἰς τρίτην*.

Ar. Nub. 1222, 1223, *καλοῦμαι Στρεψιάδην . . . /ἔς τὴν ἔννην τε καὶ νέαν*, 'I summon Strepsiades for the Old and the New.' (Στρ.) *μαρτύρομαι, ὅτι ἐς δὺ' εἶπεν ἡμέρας*.

*εἰς ἑσπέραν*, Ar. Pl. 998, 'I would come at even,' so 1201; Eccl. 1047; Pax 966; Δαιτ. frg. 202 K. *et al.*; cf. Hypereid. IV (in *Philippid.*) Col. I. 2, contrasted with *μεθ' ἡμέραν*; but Plat. Symp. 223 D, *διατρίψαντα εἰς ἑσπέραν*, 'until.'

*εἰς ἔω* Isae. VIII. 24, *εἰς ἔω δὲ τὰργύριον ἐκέλευεν εἰσενεγκεῖν*. Cf. Xen. An. 1. 7. 1, *εἰς τὴν ἐπιούσαν ἔω*, 'at the following dawn.' cf. *εἰς ὄρθρον*.

*εἰς νύκτα*, Aesch. Suppl. 769, *ἔς νύκτ' ἀποστέιχοντος ἡλίου*, force of prep. blunted, the phr. means 'at night'; but Thuc. I. 51. 3 'until night-fall'; Xen. Cyn. 11. 4, 'towards night'; w. art. Hell. 4. 6. 7, etc. It is impossible always to draw a clear line between the lit. and idiom. uses of such phr.; the following are not much more than tags, Eur. H. F. 505, *ἐξ ἡμέρας εἰς νύκτα*; Plat. Legg. 758 A, *δι' ἡμέρας τε εἰς νύκτα* (cf. ib. *πρὸς ἡμέραν*).

*εἰς ὄρθρον*, 'at dawn,' Xen. Cyn. 6. 6; Theocr. 18. 56. Cf. *πρὸς, κατὰ*, etc.

*εἰς τήμερον*, Plat. Symp. 174 A, *ὠμολόγησα δ' εἰς τήμερον παρέσεσθαι*.

*εἰς τρίτην* or *εἰς τρίτην ἡμέραν*, 'on the third day,' i. e., 'day after to-morrow,' sometimes 'in three days,' Plat. Hipp. Mai. 286 B; Xen. Cyr. 5. 3. 27; Anaxandr. 4 K.; cf. Menand. 367. 3 K.; Alciphro. II. 1. *al.* Dittenb. *Syll.*<sup>2</sup> 88. 15; cf. Eur. Alc. 321.

*εἰς τὴν ὑστεραίαν*, 'on the following day,' Hdt. 1. 126, *ἔς τὴν ὑστεραίην παρεῖναι*; but id. 9. 8, *ἀνεβάλλοντο ἐς τὴν ὑστεραίην* merely 'to,' or 'until'; so ib. *ἐς τὴν ἐτέρην*; Xen. An. 2. 3. 25, 'on the next day,' parallel w. *τῇ δὲ τρίτῃ*; id. 4. 1. 15; Plat. Ep. 347 B; Isae. I. 23 *et al.*

*εἰς χρόνον*, v. *infra*, p. 107.

<sup>40</sup>Frequent in decrees of the senate setting a date in the formula *καλέσαι ἐπὶ δέειπνον* (or *ἐπὶ ξένια*) *εἰς τὸ πρυτανεῖον εἰς αὔριον*, more than thirty times in Dittenb. *Syll.*<sup>2</sup> *ad Alexandri mortem*. So *εἰς τρίτην ἡμέραν*, Dittenb. 88. 15.



4. Phrases c. χρόνος: Sappho 70, εἰς οὐδένα πω χρόνον, 'to no time,' 'never'; Anth. Lyr. XXXVI. Crit. 2. 24, εἰς τὸν ἅπαντα χρόνον; so (without art.) Aesch. Eum. 484; Plat. Legg. 941 C; cf. Aesch. Eum. 572; Menand. 128. 3 K.; Aesch. Ag. 621, ἐς τὸν πολὺν . . . χρόνον 'for much time,' 'long'; Eur. Or. 207, εἰς τὸν αἰὲν χρόνον; cf. Plat. Ep. 331 A, 351 C; ἐς τὸν μετέπειτα χρόνον αἰεὶ Hdt. 8. 128; εἰς τὸν ἔπειτα χρόνον Thuc. III. 46. 4; Plat. Theact. 178 A; Symp. 200 D (*ter*); Phaedr. 240 E; Rep. 357 B; Dem. 661. 125; 1463. 1; Hyperid. III. XLVI. 37. Hdt. 7. 29, οὔτε ἐς τὸ παρεὼν οὔτε ἐς χρόνον μεταμελήσει, 'now nor hereafter'; cf. 9. 89; also for ἐς χρόνον 3. 72, ἐς τὸ παρεὼν v. *infra*, p. 108. Menand. 481. 16 K., οὐκ εἰθανάτως ἀπῆλθεν ἐλθὼν εἰς χρόνον (Mein., *dieu*).

But (pl.) Dem. 50. 34, οὔτ' εἰς τοὺς χρόνους . . . βοηθεῖν 'at the appointed time,' cf. Plat. Legg. 921 A, εἰς χρόνον εἰρημένον ἔργον μὴ ἀποτελέσει.

#### 5. Adverbial:

a. W. nouns: ἐς τὰς ὥρας (phr. begins in Hom., v. p. 85, but usu. w. diff. force). Ar. Ran. 380, 'for all time to come,' 'hereafter'; cf. Nub. 562, ἐς τὰς ὥρας τὰς ἑτέρας; εἰς ὥρας 'in time to come,' Philemon 116 K.; cf. Theocr. 15. 74 (like Ar. Ran. 380, without art., formula in good wishes). Cf. p. 97. [Plat.] Ep. 346 C, μένε . . . τὸν ἐνιαυτὸν τοῦτον . . . εἰς δὲ ὥρας ἅπιθι, 'next year.' Ar. Thesm. 951, ἐκ τῶν ὥρῶν/ἐς τὰς ὥρας, 'from season to season.'

But Xen. Cyr. 1. 4. 4 (sing.), εἰς ὥραν lit., noteworthy only for omission of art. εἰς ὥραν, Diocles, Incerta 14 if genuine is a peculiar use, 'early,' 'soon'; but Kock (Com. Frg. I. p. 769) following Bekker reads ὥρα. Cf. *ἐν*, pp. 140, 173, 183.

#### b. W. adj.:

ἐς αἶδιον, 'forever,' Thuc. IV. 63. 1. Cf. ἐς αἰεὶ *infra*. But Ar. P. A. 640.<sup>a</sup> 6, εἰς αἶδιον, *ad infinitum*.

ἐς ἀρχαῖον, Ar. Nub. 593, ἐς τὰρχαῖον.

ἐς τὸ λοιπόν, 'for the future,' Aesch. Pers. 526; Eum. 708; Soph. Tr. 911; Eur. Andr. 55. 1215; Ar. Vesp. 748; Thuc. III. 44. 3 (so ib. ἐς τὸ μέλλον); id. IV. 128. 5; VI. 75. 3; Lysias XIV. 43; Dem. 31. 12; cf. Menand. Sam. 434 (Capps) pl., εἰς τὰ λοιπά, very likely *metri causa*.

ἐς ὕστερον (cf. Hom. Od. 12. 126; Hes. Op. 351; v. p. 86) Sappho 69. 2 <εἰς>; Soph. Ant. 1194, ἐς ὕστερον; Eur. I. A. 720; Soph. Tr. 80, εἰς τὸ γ' ὕστερον; Hdt. 5. 41, ἡ ἐσύτερον ἐπελθοῦσα γυνή, so 74; Plat. Prot. 353 D (w. art., as variant of εἰς τὸν ὕστερον χρόνον in same pas-

sage, note a little further on adv. ὕστερον,); Thuc. II. 20. 4, ἐς τὸ ὕστερον, 'henceforth.' Arist. Eth. N. 1167.<sup>b</sup> 33, εἰς ὕστερον, etc. Cf. ἐν, p. 191, ἐξ, p. 72.

c. W. participle: cf. ἐς τὸ μέλλον Thuc. III. 44. 3.

ἐς τὸ παρόν, 'for the present,' 'now,' Hdt. 7. 29; 8. 109. 4; 9. 7. β 2; εἰς τὸ παρόν, Andoc. IV. 29. 7; Plat. Rep. 487 C (c. ἀποβλέψας, somewhat different, 'And in saying this, I have the present occasion before my eye'); Ep. 320 B; Xen. Hiero 5. 5; Dem. 31. 11; 131. 1; 297. 207; 1472. 20; 1492. 1;

d. W. temporal adv.:

ἐς αἰεί, cf. ἐς αἰδιον: Aesch. Eum. 836; Eur. Alc. 992; Suppl. 374; Or. 830; Hdt. 2. 178; Thuc. I. 22. 4; 129. 3; V. 105. 2; Xen. Hell. 6. 5. 41.

εἰς αὖθις, Thuc. IV. 63. 1; Xen. Symp. II. 7; Plat. Euthyphro 6 C c. ἐπὶ σχολῆς, 15 E; Phaed. 115 A; Polit. 257 B, 258 A, 262 A, 263A c. κατὰ σχολήν, 299 E; Phileb. 24 D, 33 C; Symp. 174 E; (also written as one word, Eur. Suppl. 415, 551, Plat. Phaedr. 254 D; Prot. 357 B; Gorg. 449 B, C; Euthyd. 275 A, Aeschin. III. 205; etc.).

ἐς αὐριον, v. *supra*, p. 105.

ἐς αὐτίκα, Ar. Pax 367; ἐς τε τὸ αὐτίκα, Thuc. V. 16. 1; cf. ἐς τὸ παραντίκα νῦν, Hdt. 7. 17 opp. to ἐς τὸ μετέπειτα.

εἰς c. ἔπειτα, ἢ εἰς τὸ ἔπειτα δόξα Thuc. II. 64. 5; Plat. Symp. 193 D; Parmen. 152 B, ἐκ τοῦ ποτέ εἰς τὸ ἔπειτα; cf. Thuc. VI. 55. 4, ἐς τὰ ἔπειτα; cf. as cpd. Soph. Ai. 35, τὰ τ' εἰσέπειτα; cf. Hdt. 7. 17, ἐς τὸ μετέπειτα.

ἐς or εἰς μακράν, Ion. μακρήν, always with neg.; cf. οὐκ ἐς μακρόν Pind. P. III. 106 v. *supra*, p. 105. Aesch. Suppl. 925, κλάους ἄν, εἰ ψαύσεις, οὐ μαλ' ἐς μακράν, 'soon,' Lat. *brevi*; Ar. Vesp. 454;<sup>41</sup> Hdt. 2. 121a; 5. 108; Xen. Cyr. 5. 4. 21; Dem. 24. 20; 237. 36<sup>42</sup> (defined by εἰθὺς); Aeschin. III. 98; so Dion. H. 6. 35, 36; Luc. Gall. 19; *de morte Peregr.* 5; Alciphro I. 35; etc., for ἐς τὰ μακρότατα v. *infra*, p. 114.

ἐς τὸ μετέπειτα, v. *supra*.

εἰς νέωτα, 'next year,' 'for next year': Xen. Cyr. 7. 2. 13; 8. 6. 15; Alexis 126. 17 K.; Philem. 82 K., τὰ μὲν νῦν, τὰ δ' εἰς νέωτα; Theocr. 15. 143; cf. Theophr. H. P. 9. 11. 9; id. C. P. 3. 16. 2, τὸν εἰς νέωτα καρπὸν. Cf. *supra*, p. 107, εἰς ὥρας [Plat.] Ep. 346 C.

<sup>41</sup>Cf. in same sense, i. e. *brevi*, Cratinus 189 K., ἐντὸς οὐ πολλοῦ χρόνου.

<sup>42</sup>v. Goodwin *ad loc.* (sc. ὁδόν) 'not much later,' 'not a long way off.' But *μακράν* has become a real adv. and even though the phr. may have started in such an ellipsis, it would seem unnecessary to supply the noun any more than w. ἐξ ἴσης, ἐκ νέης, etc. v. ἐκ p. 71ff.

εἰς νῦν, Plat. Tim. 20 C; cf. Phileb. 59 B, εἰς τὸ νῦν παρὸν ἔχει. εἰς ὅποτε, v. *supra*, p. 105.

ἐς ὅψέ, Thuc. VIII. 23. 2, τῇ αὐτῇ ἡμέρᾳ ἐς ὅψέ, simply 'late in the same day'; but Thuc. III. 108. 3 'until late', ἡ μὲν μάχη ἐτελεύτα ἐς ὅψέ (cf. εἰς νύκτα Thuc. I. 51. 3); Dem. 1303. 15, εἰς ὅψέ ψηφίζεσθαι 'to continue voting until late in the day.'

ἐς τὸ παραντίκα, v. *supra*, p. 108.

ἐς πότε, v. *supra*, p. 105.

εἰς τήμερον, v. *supra*, p. 106.

ἐς τότε, v. p. 105.

### VII. Adverbial

(For temporal adv. phr. v. pp. 107 ff.)

a. With nouns:

εἰς τὴν ἀκρίβειαν φιλοσοφεῖν, Plat. Gorg. 487 C. Cf. διά, p. 24. Cf. also p. 121.

ἐς ἀμβολάς, Eur. Hel. 1297, οὐκ ἐς ἀμβολάς/εὐεργετήσω σ', 'without delay,' so Heracl. 270; Hdt. 8. 21; Thuc. VII. 15. 2; Isocr. Ep. 1. 10.

οὐκ ἐς ἀρπαγάς, Eur. Hel. 904 is adverbial if text is genuine.<sup>43</sup> But cf. εἰς ἀρπαγὴν 'for the purpose of plunder,' p. 99.

ἐς αὔξησιν (not much more than use of prep. 'in respect to,' 'as regards'), Hdt. 2. 13, ἦν οὕτω ἡ χώρα αὕτη κατὰ λόγον ἐπιδιδοῖ ἐς ὕψος καὶ τὸ ὅμοιον ἀποδιδοῖ ἐς αὔξησιν, where L. and S. think the two verbs have about the same meaning, but Blakesley that a contrast is intended, 'if it should increase in height and decrease in productiveness.'

εἰς ἀφθονίαν, 'in abundance,' Xen. An. 7. 1. 33. Cf. ἐν ἀφθόνοις, etc., p. 156. Cf. εἰς πλεῖσμονάς.

<sup>43</sup>Dindorf condemns vs. 903-908. Pearson compares Eur. El. 1073, ἐς κάλλος ἀσκέϊ, but this can hardly mean *elegantier* as he translates. εἰς κάλλος rather denotes the metaphorical end or purpose (v. *infra* p. 127 as also does Tro. 1201). Pearson also cites as parallel Eur. Bacch. 457, λευκὴν δὲ χροιάν ἐς παρασκευὴν ἔχεις. It is true that the Laurentian and Palatine MSS have εἰς παρασκευήν, but most edd. (Kirchoff, Wecklein, Nauck, Murray, etc.) accept Hermann's emendation ἐκ παρασκευῆς 'purposely,' a freq. adv. phr. (v. ἐκ p. 66). Elmsl.: εἰς παρασκευὴν *pro* ἐκ παρασκευῆς *dictum videtur*. With either reading the meaning prob. differs little, referring to the practice (mentioned by Nonnus) of the Bacchae of whitening their faces (*vid.* Tyrrell with whose lit. interpretation of εἰς παρασκευὴν *usque ad pigmentorum apparatusum*, we cannot agree, nor with Thompson's first meaning, 'to an artificial degree', nor with his citation of Tro. 1201 and 1211 as parallels); cf. Sandys and other edd. Tro. 1211, οὐκ εἰς πλεῖσμονάς θηρώμενοι seems to mean 'to satiety.' Ar. Av. 805 (v. *infra*) is more nearly adverbial but may not mean more than 'with a view to cheapness.' Cf. Antiphanes 20 K.

ἐς δέον (neut. subst.), 'in good time,' 'seasonably,' cf. εἰς καιρόν, εἰς καλόν. Cf. ἐν δέοντι, Eur. Med. 1277, etc., v. p. 177. Soph. O. T. 1416, ἀλλ' ὦν ἐπαιτεῖς ἐς δέον πάρεσθ' ὁδε;<sup>44</sup> Ant. 386; Eur. Alc. 1101; Hdt. 1. 119 (c. γίγνεσθαι); ib. 186; 7. 144. 2; Plat. Rep. 596 E, ἐς δέον ἔρχει τῷ λόγῳ; Dem. 44. 14; 464. 26; 469. 41; 1460. 1. Cf. Theocr. 14. 50. So ἐς τὸ δέον Hdt. 1. 32; but ἐς τὸ δέον (c. χρῆσθαι) Hdt. 2. 173 'for needful purposes'; cf. Ar. Nub. 859, ὥσπερ Περικλῆς εἰς τὸ δέον ἀπώλεσα<sup>45</sup>; cf. Dem. 51. 40, εἰς δέον . . . κέχρησθε, so 1457. 2; cf. also εἰς οὐδὲν δέον ἀναλίσκειν Dem. 36. 28; 167. 4; Xen. An. 1. 3. 8, ὡς καταστησομένων τούτων εἰς τὸ δέον, 'settled in the right way'; Dem. 1432. 4 εἰς τὸ δέον.

εἰς δύναμιν, like κατὰ δύναμιν, 'as far as lies in one,' cf. ἐς τὸ δυνατόν p. 113 ἐκ τῶν δυνατῶν, p. 75 so κατὰ τὸ δυνατόν. Cratin. 172 K.; Thuc. IV. 118. 2; Xen. An. 2. 3. 23; Cyr. 4. 5. 52; very frequent in Plato (about forty-four times),<sup>46</sup> especially in the Laws (about twenty-nine times); Dem. 395. 171.

εἰς εὐτέλειαν, Ar. Av. 805, εἰς εὐτέλειαν χηνὶ συγγεγραμμένῳ, is usually interpreted adverbially, 'cheaply,' i. e., 'rudely,' 'roughly,' but it may not be more than a half case, meaning 'with a view to cheapness'; the whole expression is a loose one; cf. Antiph. 20 K., κρέας δὲ τίνος ἥδιστ' ἂν ἐσθίους; (B.) τίνος; / εἰς εὐτέλειαν, 'the cheapest'; cf. id. 227. 2 K., μάζα . . . πρὸς εὐτέλειαν ἐξωπλισμένη; but cf. Thuc. VIII. 1. 3, τῶν τε κατὰ τὴν πόλιν τι ἐς εὐτέλειαν σωφρονίσαι; VIII. 4, ξυστελλόμενοι ἐς εὐτέλειαν of reducing expenses to an economical standard; so VIII. 86. 6, εἰ δὲ ἐς εὐτέλειαν τι ξυντέμνεται.

ἐς εὐτυχίην, Hdt. 8. 88, τὰ . . . ἄλλα . . . αὐτῇ συνήρεικε ἐς εὐτυχίην γενόμενα, the prep. phr. here is not quite an adv., the idea of tendency is maintained, but the same idea might have been expressed by εὐτυχέως (cf. Hdt. 3. 39).

ἐς ἡσυχίαν, Pind. Py. I. 71; but cf. Thuc. III. 64. 3, πρόκλησιν ἐς ἡσυχίαν ἡμῶν, 'offer of peace'; Xen. Mem. 2. 1. 21 (local and lit.) merely means 'into a quiet place,' cf. Cic. (*de Off.* I. 32. 118) who

<sup>44</sup>v. Jebb *ad loc.*

<sup>45</sup>This was probably a slang catch-word at Athens of Pericles' vague way of accounting for the money as to which charges were brought against him. L and S seem to miss the humor of the line.

<sup>46</sup>Plat. Soph. 244 B; Polit. 300 C, 301 A; Phileb. 16 B, 31 C; Phaedr. 273 E; (cf. Alcib. II. 140 A, εἰς δύν. τὴν ἐμήν, 'according to my ability'); Rep. 366 D, 427 E. 458 E, 590 D; Tim. 26 D, 37 D, 71 D, 89 D; Criti. 115 D; Legg. 635 B, 671 A, 697 B (ἀνθρωπίνην); 716 C, 718 C, 730 D, 736 C, 754 C, 760 A, 763 C, 777 D, 778 A, 783 D, 789 E, 792 E, 793 D, 809 B, 816 D, 856 A, 874 D, 876 C, 890 C, 903 B, 913 A, 923 C, 47 D, 949 E, 950 E, 956 B.



translates it *in solitudinem*. Cf. *διά*, p. 30, *ἐν*, p. 178, *ἐπί*, Ar. Vesp. 1517, *ἐφ'* ἡσυχίας, *κατά*, *μετά*, all used in adv. phr. c. ἡσυχία.

*εἰς καιρόν* = *καιρίως*, 'in season, 'opportunistically,' cf. *ἀπό*, p. 38, *ἐν*, p. 178, *ἐπί*, *κατά*, *παρά*, *πρό*, *πρός*, *σύν* c. *καιρός*, also adv. acc. *καιρόν*; this use starts with other prepositions, the earliest case observed is c. *κατά* Pind. Is. 2. 22. Cf. Theogn. 919, ὥστ' ἐς ἄκαιρα πονεῖν Lat. *operam perdere*; probably here merely of the end toward which one works, but practically it means 'inopportunistically.' Soph. Ai. 1168 (w. *αὐτόν*), ἐς αὐτόν καιρόν . . . / *πάρειςιν*; ἐς καιρόν Eur. Andr. 1120; Hec. 666; Hel. 1081 (note contrasting *ἄκαιρ'*); H. F. 701; Hipp. 899; Or. 384; Rhes. 52; Tro. 744; Phoen. 106; Ar. Av. 1688; Hdt. 1. 206; 4. 139; 6. 90 (c. art.); 7. 144. 1; 9. 87 (paralleled by an adv.), εὖ λέγειν καὶ ἐς καιρόν; Plat. Phaedr. 229 A; Prot. 340 E; Xen. Cyr. 3. 1. 8 (ἡκεῖς, freq. of coming 'opportunistically'); Alexis 147 K. (ἡκεῖς); cf. id. 149. 9. But Dem. 443. 317 is not a phr., συνῆκτο γὰρ αὐτῷ τὰ πράγματα . . . εἰς καιρόν τοιοῦτον.

*εἰς κέλευσμα*, Eur. Hel. 1565, οἷ δ' εἰς κέλευσμ' ἐλθόντες ἐξανήρπασαν/ ταῦρον, 'at the word of command,' cf. *ἀπό*, p. 43, *ἐκ*, p. 66. Cf. ἐς τὰ παραγγελλόμενα ἵεναι, Thuc. I. 121. 2; III. 55. 3.

*εἰς κόσμον*, Xen. Hell. 4. 2. 7, ἦν δὲ ἡ τὰ ἅθλα τὰ μὲν πλεῖστα ὄπλα ἐκπεπονημένα εἰς κόσμον; but Plat. Polit. 289 B is different and has no adv. force.

*ἐς κύκλον*, Ar. Thesm. 954, cf. *ἐν*, p. 179.

*ἐς μῆκος*, Hdt. 2. 155, ἐς τε ὕψος καὶ ἐς μῆκος, 'in height and in length,'

*ἐς οἰκίαν*, Thuc. VIII. 92. 4, ἐς οἰκίαν ἀγαγόντες might be *οἰκάδε*; *et al.*

*ἐς πέδον* might be expressed by *πέδονδε*, Aesch. Ag. 239, κρόκου βαφὰς δ' ἐς πέδον χέουσα; Cho. 401, φονίας σταγόνας/ χυμένας ἐς πέδον; Soph. Ant. 269, ἐς πέδον κἀρα/ νεῦσαι; so 441; Eur. H. F. 1006, πίτνει εἰς πέδον; so Tro. 463.

*ἐς πλῆθος*, Thuc. I. 14. 2 'in considerable numbers.'

*εἰς πλησμονάς*, Eur. Tro. 1211, 'to repletion,' 'excessively,' cf. *supra*, p. 109, ftn. Cf. ἀφθονίας *supra*.

*εἰς στίχον*, Nicostr. 28 K., συντόμως . . . τὸν βίον ἔθηκες εἰς στίχον, i. e., 'have described life in one line' (almost adv.).

*ἐς τάχος* = *ταχέως*, Ar. Ach. 686; Xen. Eq. 3. 5; cf. *διά*, p. 25, *ἐν*, p. 183, *κατά* τάχος Hdt. 1. 124, 152, Thuc. 1. 73. 5, *ei saepe*; *μετά* τάχους Plat. Prot. 332 B; *σὺν* τάχει Soph. Ai. 853; O C 885, 904; etc.

*ἐς τελευτήν*, first in Hom. and Hes. v. p. 86 'in the end,' 'at last,' 'finally'; Theogn. 201, ἐς δὲ τελευτήν, so 607; Pind. Ol. V. 22;



Soph. O C 1223 (*contra* εἰς τέλος 1530 lit. so πρὸς τέλος 1621); this seems to disappear in favor of εἰς τέλος. Cf. ἐν, p. 183.

ἐς τέλος, 'at last,' 'finally,' first in Hom. and Hes. v. p. 86. Solon frg. 12. 28; Soph. Ph. 409; (but O C 1530 'to the end of life'); but Eur. Hec. 817, οὐδὲν τι μᾶλλον ἐς τέλος σπουδάζομεν/ . . . μανθάνειν, 'thoroughly,' 'completely'; I. A. 161, θνητῶν δ' ὀλβίος ἐς τέλος οὐδέϊς/οὐδ' εὐδαίμων 'to the end,' 'completely,' (cf. διὰ in similar connection Hec. 1193, H. F. 103; Suppl. 270); Ion 1615 'in the end,' 'finally,' so 1621; Hdt. 3. 40; 9. 37. 4; Xen. Oec. 17. 10; but Plat. Rep. 613 C lit.; Empedocl. frg. 146 (Diels,<sup>2</sup> 215. 26) 'finally'; cf. Theocr. 25. 121; Polyb. 1. 20. 7, 'completely,' 'altogether.' Cf. διὰ, p. 23, ἐν, p. 167.

εἰς ὑπερβολήν, 'in excess,' 'exceedingly' = adv. ὑπερβαλλόντως (cf. κατὰ freq.) Eur. Frg. 497.2, εἰς ὑπερβολήν . . . ἄμεινον; cf. ἀγαθὸς εἰς ὑπερβολήν Antiph. 80. 11 K.; c. gen. Eur. Frg. 284. 6; Eur. Hipp. 939, ὁ δ' ὕστερος τοῦ πρόσθεν εἰς ὑπερβολήν/πανούργος ἔσται, i. e., 'far more wicked than'; cf., however, id. Suppl. 480, ἄγουσα θυμὸν εἰς ὑπερβολάς 'to extremes'; [Plat.] Ep. 326 C, ἀναλίσκειν . . . πάντα ἐς ὑπερβολάς; Isocr. IV. 11, τοὺς εἰς ὑπερβολήν πεποιημένους, IX. 23; XI. 16; cf. ib. 14 c. gen.; Dem. 1475. 6, Aeschin. I. 180, λέγειν δ' εἰς ὑπερβολήν δυνατοῦ; II. 4. 24; Anaxipp. 1. 39 K.; cf. Luc. Gall. 10, etc. The variation between εἰς and κατὰ may originally have been for metrical reasons since καθ' could not stand in place of εἰς in any of the cases noted from the poets.

ἐς ὕψος, v. ἐς μῆκος *supra*; also Hdt. 2. 13; 155 (*bis*).

b. With adjectives:

εἰς τὸ ἄδηλον opp. to ἐν τῷ φανερῷ, Xen. Eq. Mag. 5. 7, τοὺς μὲν ἐν τῷ φανερῷ ἔχων, τοὺς δ' εἰς τὸ ἄδηλον ἀποκρύπτων. Cf. ἐν, p. 185.

ἐς τὸ ἀκριβὲς εἰπεῖν, Thuc. VI. 82. 3; cf. Eur. Tro. 901, οὐκ εἰς ἀκριβὲς ἦλθες.<sup>47</sup>

ἐς τὸ ἀληθές, Thuc. III. 64. 4, ἃ δὲ ἡ φύσις αἰεὶ ἐβούλετο, ἐξηλέγχθη ἐς τὸ ἀληθές, 'were fully proved to be true.'

εἰς τὸ ἄμεινον, v. *supra*, p. 92.

ἐς τὸ ἀτενές, 'intently' (late), Luc. Icarom. 12, ἅπαξ τὴν ὥσιν ἐς τὸ ἀτενὲς ἀπηρεῖσάμην (εἰς regular with this verb).

<sup>47</sup>L. and S. transl. 'at the right moment,' like εἰς καιρὸν; but that does not fit the context. It must mean 'you are not quite right,' i. e. 'the decisions were made by the Greeks and me together, but the whole host handed you over to me to put to death.' But the antithesis is not altogether clear, and the passage remains obscure. Nauck (Crit. Appar.) εἰς ἀκριβὲς *intelligi non potest*.

*éis áφανés*, Eur. I. T. 477, πάντα γὰρ τὰ τῶν θεῶν/*éis áφανés* ἔρπει; Hdt. 2. 23, ἐς *áφανés* τὸν μῖθον ἀνενείκας; Xen. Cyr. 6. 3. 13, διώξης δὲ μηδ' αὖ *éis áφανés*; Aesch. Ag. 384, λακτίσαντι μέγαν Δίκας/βωμόν *éis áφανειαν*, 'hath spurned the great altar of Justice out of his sight,' opp. *éis* τὸ φανερόν; cf. *én*, p. 186.

*éis* τὸ δυνατόν, like *éis*, κατὰ δύναμιν, etc., cf. *ék*, p. 75 (so κατὰ τὸ δυνατόν). Hdt. 3. 24; Xen. Hell. 1. 6. 14; Mem. 3. 3. 4; Cyr. 2. 1. 22; Plat. Phaed. 112 D; Phaedr. 252 D; Rep. 381 C (w. superl.), 464 D, 473 E, 500 D, 586 E; Legg. 739 C, 770 A, 795 D, 830 B, 862 B, 887 C, 900 C, 957 E; Dittenb. *Syll.*<sup>2</sup> 101. 65, 74; 149. 15; cf. Plat. Phaedr. 277 A, *éis* ὅσον ἀνθρώπῳ δυνατόν μάλιστα; (cf. frequency in Plat. esp. Legg., w. *éis δύναμιν*). Cf. *én*, p. 156.

*éis* τὸ ἐμφανές, Xen. Mem. 4. 3. 13, οὐδὲν τούτων *éis* τὸ ἐμφανές ἰόντες διδῶσαι; Dem. 1283. 4 c. καθίστημι (trans.); cf. Dion. H. 4. 4. 6.

*éis* ἐπήκοον, Xen. An. 2. 5. 38, ἐπειδὴ δὲ ἔστησαν *éis* ἐπήκοον, εἶπεν Ἀριαῖος τάδε, 'within hearing distance,' so 3. 3. 1; 4. 4. 5; cf. Luc. Contempl. 20; Conv. 21; Icarom. 23 (c. superl. and art.); cf. *én*, Xen. An. 7. 6. 8, v. p. 188; cf. *éis* ἀκοάς Eur. Phoen. 1480. Cf. p. 87.

*éis* τοῦσχατον (only occasional adv. use); Eur. Heracl. 304, κακῶν/*éis* τοῦσχατον περόντες; so Eur. Or. 447; Hdt. 1. 22, ἐς τὸ ἔσχατον κακοῦ; 2. 129; 8. 52. 1 (cf. ἐς πᾶν κακοῦ 7. 118; 9. 118); 7. 107, διεκαρτέρες ἐς τὸ ἔσχατον without gen., but ἔσχατον used as substant. But Hdt. 7. 229, ὀφθαλμιῶντες ἐς τὸ ἔσχατον as a phr. practically equiv. to an adv.; Thuc. III. 46. 2, παρατενεῖσθαι ἐς τοῦσχατον; Xen. Hell. 5. 4. 33, καὶ ἠνίασε μὲν *éis* τὰ ἔσχατα τὸν Ἀρχίδαμον, 'it grieved him extremely'; cf. Reip. Lac. 1. 2. (also pl.); cf. Plat. Rep. 361 D, ἔν' ἀμφοτέρῳ *éis* τὸ ἔσχατον ἐληλυθότες, ὁ μὲν δικαιοσύνης, ὁ δὲ ἀδικίας, 'that both men going to the utmost limits of justice and injustice respectively'; Dem. 346. 18, *éis* τοῦσχατον ἐλθεῖν τὰ πράγματα ἑᾶσαι; similarly 1260. 12. Hdt. 3. 25, ἐς τὰ ἔσχατα γῆς is lit. and not a phr.

*éis ἴσον*, Eur. I. A. 1002, πάντως δὲ μ' ἱκετεύοντες ἤξῃτ' *éis ἴσον*/εἴ τ' ἀνικετεύτως, 'alike whether'; this appears to be the only case; cf. Thuc. I. 39. 1, τὸν ἐς ἴσον τὰ τε ἔργα ὁμοίως καὶ τοὺς λόγους . . . καθιστάντα, 'putting himself on a level'; similarly *éis* τὸ ἴσον c. καθίστημι, Thuc. I. 121. 4; Xen. Cyr. 1. 6. 28; *éis ἴσον* Plat. Rep. 561 B; Xen. Cyr. 1. 4. 5, ταχὺ μὲν *éis* τὸ ἴσον ἀφίκετο τῇ ἱππικῇ τοῖς ἡλιξι. Cf. more idiom. uses w. *ἀπό* p. 45, *ék* p. 71, *én*, p. 188.

*éis καλόν*, cf. *éis καιρόν*, *δέον*, *έν καλῶ*, etc., Soph. O T 78; Eur. H. F. 728; Xen. An. 4. 7. 3, 'you come in the nick of time,' *et saepe*;

Plat. Phaed. 76 E, Symp. 174 E, Meno 89 E, Hipp. Mai. 286 C, Theages 122 A; so in superl., *εἰς κάλλιστον ἤκετον*, Plat. Euthyd. 275 B; cf. Menand. Sam. 68 (Capps); frg. 348. 2 K.

*εἰς κοινόν*, *εἰς τὸ κοινόν* = *κοινῶς*, cf. ἀπό p. 45, ἐκ, p. 72, ἐν, p. 189, f., also ἐπί, κατά, σύν; akin to *ἐς μέσον*. (Not in Soph. nor in Trag. Frg.); Aesch. Prom. 844, τὰ λοιπὰ δ' ὑμῖν τῇδὲ τ' *ἐς κοινόν φράσω*; Eum. 408, πᾶσι δ' *ἐς κοινόν λέγω*; Eur. Hel. 1038; I. A. 408; Phoen. 1222;<sup>48</sup> Or. 774; Ar. Av. 457; Thuc. IV. 59. 1, 'for the common weal'; Plat. Legg. 796 E (cf. Aesch. Eum. 408 *supra*), 835 A, 885 A; Dem. 390. 156. Cf. Lat. *in medium*, Verg. G. 1. 126; 4. 157; Aen. 11. 335. Eur. Or. 1098, *εἰς κοινούς λόγους*, ἔλθωμεν, ὡς ἂν Μενέλεως ξυνόυστυχῇ is equiv. to *ἐς κοινόν βουλευόμεθα* or *λέγωμεν*, combining two thoughts *εἰς λόγους ἔλθωμεν* and *ἐς κοινόν λέγωμεν*.

*εἰς τὸ κοινόν*, Eur. H. F. 86; I. T. 673;<sup>49</sup> Tro. 701;<sup>50</sup> Hdt. 3. 80, βουλεύματα δὲ πάντα *ἐς τὸ κοινόν ἀναφέρει* (like *ἐς μέσον* Eur. Suppl. 439, etc., p. 93); so Dem. 1030. 10; cf. Hdt. 3. 82, 84; so Thuc. I. 91. 7; cf. II. 37. 1 (pl. cf. Aeschin. II. 161 also pl.); Thuc. III. 37. 4; IV. 58, 'addressed the conference'; VII. 85. 3, 'assembled in public'; Xen. Hell. 7. 4. 38, παρέξειν *ἐς τὸ κοινόν*; Mem. 3. 14. 1, *εἰς τὸ κ. τιθέναι (ter)*, cf. Oec. 7. 13, ἐγώ τε γὰρ ὅσα μοι ἔστιν ἅπαντα *εἰς τὸ κοινόν ἀποφαίνω*, σύ τε ὅσα ἡμέγκω πάντα *εἰς τὸ κοινόν κατέθηκας*; cf. Plat. Cratyl. 384 C; Hypereid. VI (ἐπιταφ.) VII. 19; cf. Xen. An. 5. 6. 27, *εἰς δὲ τὸ κοινόν μηδὲν ἀγορεύειν περὶ τούτων*, Lat. *publice*; Plat. Theaet. 165 A, *εἰς τὸ κοινόν μὲν οὖν, ἀποκρινέσθω δὲ ὁ νεώτερος*; Plat. Legg. 680 E, 681 C, 'for common use'; Isocr. VI. 20; X. 36. Lat. *in commune conferre*; cf. Plat. Rep. 461 A, τῶν *εἰς τὸ κοινόν γεννήσεων*.<sup>51</sup>

*ἐς τὰ μακρότατα*, Thuc. VI. 31. 3, 'each one striving to the uttermost.' Cf. οὐκ *εἰς μακρόν supra*, p. 108.

*ἐς τὰ μάλιστα*, 'for the most part,' 'mostly,' Hdt. 1. 20; 2. 76, 78; 5. 28; 6. 89; (cf. also with same meaning without prep. 2. 147); Thuc. VIII. 6. 3; Dem. 581. 212.

<sup>48</sup>The question arises whether the Dat. in the passages thus far cited is felt with *εἰς κοινόν*. To the English mind it seems natural to think of the Dat. in Aesch. Pr. 844 e. g. as connected both with *φράσω* and *εἰς κοινόν* 'I will tell both to you and to her in common,' but the Greek does not bear this out. Wherever the Dat. occurs w. *εἰς κοινόν* it is possible to explain it by the rest of the sentence.

<sup>49</sup>This idiom. sense, as is seen here and in Or. 774, can be used even when only one person is addressed, and the speaker is the only other person involved.

<sup>50</sup>Here *εἰς τὸ κοινόν* really goes with both expressions, but it seems to have started out to be written as an antithesis, 'for the general good' and 'private good.'

<sup>51</sup>But Legg. 885 A, οἷς δὴ δοτέον *εἰς κοινόν νόμον* ἐκάστοις.

ἐς τὰ μέγιστα, Hdt. 8. 144. 2, v. *supra*, p. 95.

εἰς τὸ μείζω, Dem. 430. 277, v. *supra*, p. 95.

ἐς ὀλίγον, Thuc. IV. 129. 5, v. *supra*, p. 95.

ἐς τὸ ὁμοῖον, Thuc. VI. 18. 3, εἰ μὴ καὶ τὰ ἐπιτηδεύματα ἐς τὸ ὁμοῖον μεταλήψεσθε, 'in like manner.'

εἰς ὀρθόν: cf. Theogn. 304, ἐς ὀρθά (not a phr. but the transition from it to a phr. is easy). Soph. Frg. 555, εἰς ὀρθὸν φρονεῖν, cf. Aesch. Pr. 1000, ὀρθῶς φρονεῖν, cf. Eng. 'to think straight'; Soph. O C 1424, ὀρθῆς τὰ τοῦδ' οὖν ὡς ἐς ὀρθὸν ἐκφέρει/μαντεύμαθ'; cf. O T 88 c. κατὰ; id. Tr. 347, οὐδὲν . . . /φωνεῖ δίκης ἐς ὀρθόν; but O T 50, στάντες τ' ἐς ὀρθὸν καὶ πεσόντες ὕστερον, cf. Eur. Suppl. 1230; Frg. 262. 3; 382. 8; Diphil. 61 K., εἰς ὀρθὸν τρέχειν; cf. Plat. Symp. 190 A, ὥσπερ οἱ κυβιστῶσι εἰς ὀρθὸν τὰ σκελή.<sup>52</sup> Cf. ἐξ p. 72.

εἰς w. forms of πᾶς:

ἐς τὸ πᾶν: Pind. Ol. II. 93. (85), ἐς δὲ τὸ πᾶν ἐρμηνέων/χατίζει.<sup>53</sup> Aesch. Ag. 682, τίς ποτ' ὠνόμαζεν ὧδ' ἐς τὸ πᾶν ἐτητύμως, 'altogether,' 'wholly,' i. e., 'with such perfect truth'; cf. Cho. 684, 940; Eum. 52, 83,<sup>54</sup> 291 'forever'; 401, cf. 670, ὅπως γένοιτο πιστὸς ἐς τὸ πᾶν χρόνου; 891; 1044; Eum. 538, ἐς τὸ πᾶν δέ σοι λέγω, 'putting it as a whole,' 'all together.' Eur. Her. 575, παῖδας ἐς τὸ πᾶν σόφους might mean 'altogether wise,' or 'wise for every case,' probably the latter; cf. εἰς πᾶν Plat. Theaet. 146 B; cf. Com. Frg. Adesp. 576 K., μήθ' ἄλμυρόν εἶναι μήτε μῶρον ἐς τὸ πᾶν.

εἰς πᾶν, Eur. Hipp. 284, εἰς πᾶν ἀφίγμαι κοῦδὲν εἴργασμαι πλέον, 'I have tried every means',<sup>55</sup> so Soph. O T 265,<sup>56</sup> ἐπὶ πάντ' ἀφίξομαι;

<sup>52</sup>Literal use: Eur. Med. 1166, Tro. 465; Or. 231; Frg. 264. 3 (partially fig.) cf. lit. 'upright,' Frg. 385. 8 (of the E in ΘΗΣΕΤΣ, τὸ δ' αὖ τέταρτον ἢ μὲν εἰς ὀρθὸν μία.

<sup>53</sup>v. Christ, Gildersleeve, Fennell *ad loc.* Christ: ἐς δὲ τὸ πᾶν *in vulgus*, the vowel of πᾶν shortened in the adv. formula on analogy of cpds. ἀμπᾶν, σύμπᾶν; Gildersleeve: τὸ πᾶν glossed by τὸ κοινόν, Shakespeare's 'the general,' the other rendering, 'generally,' less satisfactory; the difficulty of quantity sometimes obviated by writing τοπάν or τόπαν like σύμπαν, ἅπαν, πρόπαν. But Verrall, *Journ. Phil.* (Eng.) IX. 17, p. 126ff. invents τοπάν from \*τοπή, 'divination,' a word which he derives from τοπάξεν. This is ingenious, but fanciful and unnecessary. He would explain many of the cases in Aesch. on this basis; v. also his ed. of Aesch. Agam. and Append. E, controverted by Sidgwick ed. Agam. Append. II. But in a later ed. of the Eumenides (1908) Verrall *ad* 538 (541): "there is no ground for suspecting ἐς τὸ πᾶν as I formerly suggested" (*Journ. Phil.* I. c. p. 156). Does this note mean that Verrall gives up his τοπάν theory altogether or only as concerns this passage?

<sup>54</sup>Blaydes takes Aesch. Eum. 200 as a case of εἰς τὸ πᾶν, but most edd. prefer Canter's reading εἰς τὸ πᾶν, 'one for all.'

<sup>55</sup>Different is Eur. Frg. 1063. 6 (Nauck, Trag. Frg.), βλέπουσα εἰς πᾶν; so Plat. Theaet. 175A, οὐ δυναμένων ἐς τὸ πᾶν ἀεὶ βλέπειν. v. βλέπειν p. 123f.

<sup>56</sup>v. Jebb *ad loc.*



Xen. Hell. 6. 1. 12, *εἰς πᾶν ἀφίκετο βασιλεὺς*, 'he ventured everything'; Dem. 1261. 13, *εἰς πᾶν ἔλθων*.<sup>57</sup>

*ἐς τὰ πάντα*, Aesch. Pr. 736, is really not much more than the use of the preposition to denote relation, like *ἐς τὰ ἅλλα*, etc., i. e., 'in all respects'; so *εἰς ἅπαντα*, Soph. Tr. 489; Eur. Bacch. 316 (w. art.);<sup>58</sup> so Thuc. IV. 81. 1; VIII. 76. 3 (without art.); cf. Plat. Cratyl. 417 B;<sup>59</sup> Charm. 158 A, *σε εἰς πάντα πρῶτον εἶναι*; Rep. 425 A.

But *ἐς πάντας αὐδα*, 'speak before all,' Soph. O T 93 is idiomatic; cf. similarly Hdt. 8. 26, much like *εἰς τὸ κοινόν, μέσον*. But cf. w. *ἐς τὰ πάντα*, Thuc. I. 6. 2, *τῶν ποτὲ καὶ ἐς πάντας ὁμοίων διαιτημάτων*; cf. id. I. 130, *ἐς πάντας ὁμοίως*.

*ἐς πέζον*, Hdt. 7. 21 might have been expressed by Dat. adv. *πεζῇ*.

*εἰς πλεῖστον*, Soph. O C 739, v. p. 96.

*ἐς πλεόν*, Soph. O T 700, v. p. 96.

*ἐς πολλά*, v. *supra*, p. 96.

*ἐς τὰ πρῶτα*, Hdt. 9. 16, *ἀνδρὸς . . . λογίμου δὲ ἐς τὰ πρῶτα ἐν Ὀρχομενῷ*; but cf. Hdt. 7. 13, 134 (c. *ἀνέκειν*); Thuc. III. 39. 2, 56. 6 'in the highest degree.' Cf. *ad prima*. Verg. G. 2. 134. (v. Page *ad loc.*)

*εἰς τὸ σύμφυτον* (adv. force doubtful), Eur. Andr. 954, *ἄγαν ἐφήκας γλῶσσαν εἰς τὸ σύμφυτον*.<sup>60</sup>

*εἰς ὑποπτα*, Eur. El. 345, *εἰς ὑποπτα μὴ μόλῃς ἐμοί*, 'lie under suspicion'; the same meaning expressed by *ὑπόπτως διακεῖσθαι*, *ἔχειν τινί*, Thuc. VIII. 38, 68; Xen. Hell. 2. 3. 40. But in Eur. Phoen. 1210 prep. blunted in meaning, merely expressing manner, and the phr. a pure adv.: *τοῦτ' εἰς ὑποπτον εἵπας*, (note sing. var.). Cf. with abstract noun, Thuc. V. 29. 3, *ἐς ὑποψίαν καθίστη*, 'caused suspicion,' 'made the Peloponnese suspicious'; cf. Lycurg. p. 165. 30 (§125),

<sup>57</sup>This use is probably derived from the similar use c. gen. or in agreement with with a noun also slightly idiomatic. Soph. El. 615, *ἀρὰ σοι δοκεῖ/χωρεῖν ἂν εἰς πᾶν ἔργον αἰσχύνῃς ἄτερ*; (cf. Eng. 'to go to all lengths'); Hdt. 7. 118, *δειπνίζοντες Ξέρξην ἐς πᾶν κακοῦ ἀπύκετο*; Xen. Cyr. 7. 2. 22, *εἰς πάντα κινδυνον ἦλθον*; Plat. Legg. 648A, *εἰς πᾶν δέος ἵεναι*; Dem. 29.3, *εἰς πᾶν προελήλυθε μοχθηρίας τὰ παρόντα*, etc.

<sup>58</sup>But cf. Trag. Frg. Adesp. 491, *ὄξυς θεῶν ὀφθαλμοὺς εἰς τὰ πάντ' ἰδεῖν* (lit.), but the text is doubtful. Nauck prefers *ἔσθ' ἅπαντ'*.

<sup>59</sup>Plat. Theaet. 146 B, *ἡ νεότης εἰς πᾶν ἐπίδοσιν ἔχει* is virtually the same use in the sing.

<sup>60</sup>This passage is variously explained. Schol. *εἰς τὸ σύμφυτον' εἰς τὸ γυναικεῖον γένος*. It probably means 'thou hast given too free course to thy tongue against thy sex,' but it might mean 'against that which is second nature in women,' or, with adv. force 'according to thy nature.'

οὕτως . . . δεῖν ζῆν τοὺς πολίτας, ὥστε μὴδ' εἰς ὑποψίαν ἔλθεῖν μηδένα τούτων τῶν ἀδικημάτων (periphr. for passive vb.)

ἐς τὸ φανερόν, Thuc. I. 6. 5, 'publicly,' so I. 23. 6, but III. 27. 3, τὸν σῆτον . . . φέρειν ἐς τὸ φανερόν 'into the public'; Xen. Reip. Lac. 5. 1; cf. Plat. Gorg. 480 C; Alexis 2 K., Com. Frg. Adesp. 365 K.; Hypereid. I. frg. III. XIII. 11. Cf. ἀπό, p. 45, ἐκ, p. 73, ἐν, p. 191. Cf. ἀφανές, ἐμφανές, etc., also εἰς τὸ κοινόν, εἰς ὄχλον.

c. With participles:

εἰς τὸ ἐνδεχόμενον, 'so far as possible,' Hypereid. VI. XIII. 41. Cf. ἐκ, p. 74.

εἰς τὸ μέλλον, v. temp. phr. p. 108.

ἐς τὰ παραγγελλόμενα ἰέναι, Thuc. I. 121. 2; III. 55. 3, 'at the word of command.'

εἰς τὸ παρόν, v. temp. phr. p. 108.

εἰς τὸ πρέπον (ptc. as neut. subst.), Hypereid. VI. (ἐπιταφ.) 5, ὁ ἥλιος . . . τὰ [ς μὲν] ὥρας διακρίνων[εἰς τὸ π]ρέπον καὶ καλῶ[ς] πάντα καθ[ίσ]τάς (note balancing adv. καλῶς).

d. With adverbs. (V. also *sub* adv. phr. of direction):

ἐς αἰεί, v. *sub* temp. phr. p. 108.

εἰς ἅλις (late), Theocr. 25. 17 lit. 'to enough,' i. e., 'abundantly.'

εἰς αἴθις, v. temp. phr. p. 108, εἰς αὔριον, v. p. 105.

εἰς αὐτίκα, v. temp. phr. p. 108.

εἰς ἅπαξ, Eur. Phoen. 723, πάσας γε, πρὶν κίνδυνον εἰς ἅπαξ μολεῖν, 'once for all,' i. e., 'before it is too late,' 'danger once for all,' i. e., 'fatal'; cf. Andr. 943, εἰσάπαξ; cf. Plat. Soph. 247 E; Dem. 21. 10, εἰς μὲν ἅπαξ.

εἰς ἔπειτα, v. temp. phr. p. 108.

εἰς ἐπίπαν, Xenophan. 3. 4 c. χεῖλιοι, 'in all.'

εἰς μετέπειτα, v. temp. phr. p. 108.

εἰς παραντίκα, v. p. 108.

εἰς τὸ παραχρῆμα, 'forthwith,' 'on the spot,' Thuc. I. 22. 4, κτῆμά τε ἐς αἰεί μᾶλλον ἢ ἀγώνισμα ἐς τὸ παραχρῆμα ἀκούειν ξύγκειται; Antiphon V. 132. 25; 133. 31; Plat. Legg. 646 C; Hyper. III. (pro Eux.) XLVI. 37. Cf. ἀπό, p. 45, ἐκ, p. 117, ἐν, p. 191, πρὸς, etc.

e. Adv. phr. of direction:

In many of these phrases the preposition seems to add only slight force, if any, but in some the idea of limit or end of motion is clearly present. Usually the translation does not differ from that of the simple adverb.

εἰς τὸ ἀντίον, 'contrariwise,' Xen. Eq. 12. 12; so ἐκ τῆς ἀντίης, Hdt. 8. 6. Cf. ἐνάντιον, etc.

ἐς τὸ ἀντιπέρασ τῆς Ἀβύδου ἀποπλεύσας, Thuc. VIII. 62. 3. Cf. ἐκ p. 76, ἐν, p. 192. Cf. εἰς τὸ πέραν.

εἰς τὸ ἄνω, 'upwards,' Plat. Cratyl. 396 B, ἡ . . . ἐς τὸ ἄνω ὄψις; Rep. 529 A, εἰς τὸ ἄνω ὄραν; but temporal, Theaet. 175 B, ὁ ἀπ' Ἀμφιτρυῶνος εἰς τὸ ἄνω πεντεκαεικοστός; cf. Legg. 919 E, πατρὶ καὶ μητρὶ καὶ τοῖς ἐν τούτων εἰς τὸ ἄνω γένεσι; cf. Autocrates 1. 8 K. opp. to κάτω. Cf. ἐπὶ, opp. εἰς τὸ κάτω.

εἰς ἀριστερά, ἀριστεράν, Plat. Tim. 43 B, (ἀριστεράν) Rep. 436 E, 614 C; *et saepe*. Cf. other preps.

εἰς τὰ δεξιὰ, 'on the right,' Hdt. 4. 42 *et saepe*; Plat. Rep. 436 E, ἡ εἰς δεξιὰν ἢ εἰς ἀριστεράν ἢ εἰς τὸ πρόσθεν ἢ εἰς τὸ ὀπίσθεν ἐγκλίνη; cf. 614 C; cf. Tim. 43 B, εἷς τε γὰρ τὸ πρόσθε καὶ ὀπίσθεν καὶ πάλιν εἰς δεξιὰ καὶ ἀριστερά κάτω τε καὶ ἄνω καὶ πάντα. Similar expressions are frequent. Cf. other preps.

εἰς τὸ ἐγγυτέρω, Thuc. II. 21. 1.

εἰς τὸ εἶσω τοῦ οὐρανοῦ, Plat. Phaedr. 247 E *et al.*

εἰς τοῦμπαλιν, 'backwards,' Xen. An. 3. 5. 13; 4. 3. 21; but cf. ἐκ Thuc. III. 22. 5, 'from the opposite side.'

εἰς τοῦμπροσθεν, Eur. Hipp. 1228 (but some texts read τὸ πρόσθεν); Hdt. 4. 61; Isocr. VIII. 12, μηδὲν εἰς τοῦμπροσθεν ἡμῶν αὐτοῖς πράττοντες; Ep. IV. 10; Xen. Symp. 2. 22; Plat. Gorg. 497 A, Legg. 737 B, 783 B; Aeschin. Ep. 10. 10; Eupolis 79 K. Cf. ἐκ p. 75, ἐν, p. 176.

εἰς τοῦναντίον, Thuc. I. 120. 5; II. 65. 7; Plat. Soph. 221 A; Rep. 343 A, 563 E *et al.* Cf. εἰς τὸ ἀντίον; cf. ἐξ p. 76.

εἰς τὸ ἐξόπισθεν, Plat. Tim. 84 E. Cf. ὀπίσθεν, ὀπίσω.

εἰς τὸ ἔξω, Thuc. II. 4. 4. 5; VII. 69. 4. *et al.* opp. εἰς τὸ εἶσω.

εἰς τὸ ἐπέκεινα ὑπερβάς, Plat. Rep. 587 B, 'to the far side'; cf. Phaed. 112 B, ὅταν εἰς τὸ ἐπ' ἐκεῖνα τῆς γῆς ὁρμήσῃ καὶ ὅταν εἰς τὸ ἐπὶ τάδε; cf. ἐν, p. 192.

εἰς τὰ ἐπὶ θάτερα 'to the other side,' Thuc. I. 87. 2; c. gen. Thuc. VII. 84. 4, ἐς τὰ ἐπὶ θάτερα τοῦ ποταμοῦ; cf. Xen. Hell. 6. 2. 7. Cf. ἐπὶ θάτερα alone; cf. ἐκ p. 76.

εἰς τὸ κάτω, Lat. *deorsum*, Xen. Hell. 2. 4. 15, 'down-hill'; so 3. 5. 20, Eq. 8. 8; cf. ἀπό, p. 46, ἐν, p. 192, ἐπὶ κάτω Plat. Tim. 77 D. Cf. adv. κάτωτα II. 23. 116. Cf. πρηνές.

εἰς τὸ (or τὰ) καταντικρὺ, Thuc. VII. 26. 2, σχόντες ἐς τὰ καταντικρὺ Κυθήρων, 'being opposite,' apparently no diff. from sing. Plat. Phaed. 72 B, Rep. 515 A; Lysis 207 A, etc. Cf. ἐκ, p. 76, ἐν, p. 192.

εἰς τὸ κάτω, 'downwards,' Plat. Soph. 220 E, τὸ μὲν ἄνωθεν εἰς τὸ κάτω γιγνόμενον; but temporal, Rep. 461 C, νιεῖ καὶ πατρὶ καὶ τοῖς τούτων

εἰς τὸ κάτω καὶ ἐπὶ τὸ ἄνω, 'their relatives in the direct line ascending or descending'; so Tim. 18 D, τοὺς δ' ἔμπροσθεν καὶ ἄνωθεν γονέας τε καὶ γονέων προγόνους, τοὺς δ' εἰς τὸ κάτωθεν ἐκγόνους παῖδας τε ἐκγόνων.

εἰς τὸ μεταξύ, Thuc. II. 77. 3; III. 51. 3; Xen. Hell. 7. 4. 38 *et al.*

εἰς τοῦπίσθεν, 'back,' 'backwards,' Eur. Hipp. 1222; Phoen. 1410; Ar. Plut. 1209; Lysias I. 25; Xen. Symp. 2. 22; Hell. 6. 5. 14; An. 3. 3. 10; Cyr. 7. 1. 36 (*bis*); Eq. 12. 12; Plat. Rep. 436 E; Tim. 43 B; Prot. 315 B *et al.* Cf. ἐν, p. 192.

εἰς τὸ ὀπίσω, 'backwards,' in place: Hdt. 4. 42; Thuc. 4. 4. 2, τῷ χεῖρε ἐς τοῦπίσω συμπλέκοντες, 'clasping their hands behind them'; Lysias XIV. 5, ἐάν τις λίπη τὴν τάξιν εἰς τοῦπίσω δειλίας ἔνεκα; XIV. 6; Plat. Phaedr. 254 B; Rep. 528 A of going back to a previous point in the argument; cf. Com. Frg. Adesp. 255 K. Of time, Hom. Od. 18. 122; 20. 199, ἐς ὀπίσσω. Cf. cpd. εἰσοπίσω 'in time to come,' 'hereafter,' h. Hom. Ven. 104; Soph. Ph. 1105.

εἰς τὸ πέραν, 'across,' 'to the opposite side,' Xen. An. 3. 5. 2, διαβιβαζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ; Xen. Hell. 1. 1. 15; 3. 17; cf. Plat. Tim. 89 C. Cf. ἐν, Xen. An. 4. 3. 11. v. p. 192. Cf. εἰς τοῖναντιον, καταντικρὺ, ἀντιπέρασ, εἰς τὸ ἐπέκεινα, εἰς τὰ ἐπὶ θάτερα.

εἰς πλάγιον, Lat. *in transversum*, 'sideways.' Xen. An. 1. 8. 10; ἐς τὰ πλάγια, Thuc. VII. 40. 5; Xen. Eq. 12. 12; εἰς πλάγια, Plat. Theaet. 194 B; but ἐς τὰ πλάγια tech. military term, v. p. 100. Cf. ἐκ, p. 57.

εἰς τὸ πρηνές, 'down-hill,' var. of εἰς τὸ κάταντες, Xen. An. 3. 4. 25; Eq. 8. 6. Cf. κατά, also other preps. c. πρηνές in the sense of 'downwards,' 'headlong,' etc.

εἰς πρόσθεν, εἰς τὸ πρόσθεν, (very freq.) Eur. Hec. 961. metaph. c. gen. προκόπτουτ' οὐδὲν εἰς πρόσθεν κακῶν; as prep. c. gen. = 'before,' 'in front of' (w. art.) Hdt. 4. 72; so Xen. An. 3. 1. 33; Plat. Rep. 618 A; cf. 550 E *infra*; Soph. Ai. 1249, τοὺς ὀπισθεν εἰς τὸ πρόσθεν ἄζομεν; Eur. Hel. 1579, εἰς τὸ πρόσθεν . . . πλείωσωμεν, 'forward,' so most often; usu. w. vbs. of motion. Ar. Ach. 43. 242; Thesm. 645; Lys. 185; Eccl. 129; Hdt. 8. 89; Thuc. VII. 43. 5; 78. 3; Xen. Hell. 7. 1. 31; An. 1. 10. 5; 2. 1. 2; Cyr. 5. 3. 57; 6. 3. 6; 7. 1. 36 (τῆς εἰς τὸ πρόσθ. προόδου); Plat. Polit. 262 C, 272 D; Symp. 174 D, 191 B, C; Euthyd. 274 C; Prot. 339 D; Rep. 436 E, 437 A, 514 B, 604 B; Tim. 40 A, 43 B; Legg. 697 C, 769 C, 842 A; Ep. 325 C; noteworthy are Plat. Soph. 258 C, εἰς τὸ πρόσθεν ἔτι ζητήσαντες; Rep. 550 E, προΐοντες εἰς τὸ πρόσθ. τοῦ χρηματίζεσθαι, 'as they advance in money-getting'; Prot. 357 D (of time) εἰς τὸ πρόσθ. ἔτι ὠμολογήκατε; cf.



Antiphan. 18 K. c. gen.; Alexis 98. 15 K. Cf. ἐς τὸ πρόσω; cf. ἐκ, p. 75, ἐν, p. 176.

ἐς τὸ πρόσω, c. gen. Hdt. 1. 5, προβήσομεν ἐς τὸ πρόσω τοῦ λόγου; 3. 154, ἐς τὸ πρόσω μεγάθεος τιμῶνται, 'to a high point of greatness,' i. e., 'very greatly'; 3. 56 (cf. εἰς πρόσθεν Eur. Hec. 961 *supra*); without gen., Hdt. 3. 25; 4. 98; 7. 223; Xen. An. 5. 4. 30.

#### VIII. Quantitative idioms.

εἰς ἥμισυ, Ar. Thesm. 452, ἐμπολῶμεν οὐδ' εἰς ἥμισυ 'not half'; cf. adv. ἡμίσεως, 'let us not leave it half said,' Plat. Rep. 601 C (where some texts read ἐφ' ἡμίσεως).

εἰς ὅσον, Soph. Ph. 1403, εἰς ὅσον γ' ἐγὼ σθένω, so Eur. El. 71 with slight difference, if any, from ὅσον; cf. Soph. El. 946 without prep.; similar are Eur. Andr. 239; Thuc. II. 35. 2; V. 51. 2; VI. 69. 1; VII. 75. 4; Plat. Rep. 607 A, 613 A; Phaedr. 277 A; Isae. IV. 11; Dem. 780. 33 (especially frequent w. δύνασθαι and δυνατόν); so Plat. Rep. 501 C, εἰς ὅσον ἐνδέχεται (cf. w. same meaning, εἰς τὸ ἐνδεχόμενον p. 117); Thuc. VI. 18. 3, καὶ οὐκ ἔστιν ἡμῖν ταμιεῦσθαι ἐς ὅσον βουλόμεθα ἀρχειν, 'how far,' 'to what extent'; Dem. 643. 70, εἰς ὅσον εἶχε καλῶς.<sup>61</sup> Cf. *infra* pronom. expressions, p. 130 f.

With numerals:

εἰς ἓν, Lat. *in unum*, usu. 'into one place,' Eur. Or. 1640, "Ἐλλήνας εἰς ἓν καὶ Φρύγας ξυνήγαγον; cf. Dem. 425. 263;<sup>62</sup> but Eur. Andr. 1172, εἰς ἓν μοίρας συνέκυρσας, 'involved in the same fate'; Ar. Eq. 854, τοῦτο δ' εἰς ἓν ἐστι συγκεκυφός, metaph. of 'putting their heads together' in conspiracy. Dem. 460. 11, ἐπειδὴ δ' ἡ πόλις εἰς ἓν ἦλθεν, 'when there was harmony in the city.' But cf. Xen. Cyr. 5. 3. 41, τὴν τάξιν ἀγέτω εἰς ἓνα, *singillatim*, 'one by one,' 'in single file,' p. 99, so 2. 1. 26; 3. 21; Reip. Lac. 11. 4, καθίστανται τότε μὲν εἰς <ἓνα αἰ> ἐνωμοτίαι, τότε δὲ εἰς τρεῖς, τότε δὲ εἰς ἕξ; cf. also ἐφ' ἑνός Cyr. 2. 4. 2; 5. 3. 36; An. 5. 2. 6; εἰς δύο Cyr. 6. 3. 21, v. *infra*. εἰς ἓνα in this tech. military phr. is peculiar to Xenophon.

εἰς δύο, 'two abreast,' Xen. An. 2. 4. 26; Cyr. 6. 3. 21; 7. 5. 17, etc. So εἰς τρεῖς, Xen. Reip. Lac. 11. 4 (v. *sub* εἰς ἓνα).

<sup>61</sup>Cf. Alexis, Ἀπεγλανκ. (Didot. p. 222) 2. 8, ἐὰν δ' ἐρωτᾷς εἰς πόσον τοὺς κεστρέας / πωλεῖς δὴ ὄντας; 'what's your highest price for?' instead of πόσον (gen. of price), but slightly different; but this use is ἀπαξ λεγ. and Kock II. p. 303, 16. 8. reads πόσον as do most MSS.

<sup>62</sup>Cf. Dialexeis 2. 18 (Diels,<sup>2</sup> 639. 24), αἱ τις τὰ αἰσχροῦ (other readings, καλὰ v. Diels n.) ἐς ἓν κελεύει συνενεῖκαι πάντας ἀνθρώπως. Cf. Ap. Rhod. 2. 322.

εἰς τρίς, 'even to three times,' Soph. Frg. 855. 13; Hdt. 1. 86; 5. 105; Xen. An. 6. 4. 16, 19; cf. Theocr. 1. 25; 2. 43; 17. 72; cf. ἐστρίς Pind. O. 2. 123; cf. ἐπὶ τρίς C I 1122. 9.

εἰς ἕξ, Xen. Reip. Lac. 11. 4 (v. *sub* εἰς ἕνα).

εἰς ὀκτώ, 'eight deep,' Xen. Hell. 3. 2. 16, παρατάττεσθαι τὴν ταχίστην εἰς ὀκτώ; An. 7. 1. 23 *et al.*

εἰς = 'to the number of,' Aesch. Pers. 339; Thuc. I. 74. 1; 100. 1, etc.; Xen. An. 1. 8. 5; 2. 2. 7; 3. 12; 3. 3. 6, 20 (*bis*); 4. 2; cf. Cyr. 5. 2. 1; Hell. 4. 1. 19; Ages. 1. 7, etc.<sup>63</sup>

But Xen. An. 1. 1. 10, εἰς = 'about,' i. e., 'in round numbers.'

### IX. *Periphrasis type*

1. Verbs of motion with εἰς and an abstraction, often clear periphrasis or almost periphrasis, sometimes merely the transposing of an abstract noun to the end of motion: (Freq. in Euripides.)

Eur. Bacch. 610, εἰς ἀθυμίαν ἀφίκεσθ'; cf. Dem. 685. 194, τὴν πόλιν εἰς ἀθυμίαν τρέφομεν.

εἰς ἀκρίβειαν, Plat. Legg. 809 E, c. gen., πότερον εἰς ἀκρίβειαν τοῦ μαθήματος ἰτέον; cf. Euthyd. 288 A, οὕτωςι θαυμαστῆς οὔσης (τῆς ὑμετέρας τέχνης) εἰς ἀκρίβειαν λόγων simply use of prep. = 'as regards'; but without gen., more idiom., Legg. 967 B, οὕτως εἰς ἀκρίβ. θαυμαστοῖς λογισμοῖς ἂν ἐχρήντο; cf. 983 C; cf. w. art. Gorg. 487 C, εἰς τὴν ἀκρίβ. φιλοσοφεῖν (J.: 'into too much detail'); cf. Arist. Pol. 1331.<sup>a</sup> 2. Cf. διά, p. 24, cf. ἐπὶ.

εἰς ἀνάγκην, Eur. Phoen. 1000, κούκ εἰς ἀνάγκην δαιμόνων ἀφικγμένοι, cf. εἰς χρείαν; I. T. 620, εἰς ἀνάγκην κείμεθ' (pregnant use of vb. implying previous motion);<sup>64</sup> Dem. 13. 15, εἰς ἀνάγκην ἔλθωμεν ποιεῖν, 'lest we may come into the necessity of doing' = ἀναγκασθῶμεν and like it followed by ποιεῖν;<sup>65</sup> so Dem. 450. 341; 974. 25; cf. 60. 14, εἶναι εἰς ἀνάγκην καὶ πρόφασιν κοινού πολέμου πρὸς ἡμᾶς.

εἰς ἀντιλογίαν ἦλθον, Thuc. I. 31. 4 (cf. *infra*, p. 127).

εἰς ἀπιστίην, Hdt. 1. 193, τὰ εἰρημένα . . . ἐς ἀπιστίην πολλὴν ἀπῖκται.

εἰς ἄρθμόν, Aesch. Prom. 191, εἰς ἄρθμόν ἐμοὶ καὶ φιλόττητα/σπεύδων . . . ἤξει.

εἰς ἀσφάλειαν, Thuc. VIII. 1. 3 (allied, but more idiom.), τὰ τῶν ξυμμάχων ἐς ἀσφάλειαν ποιεῖσθαι, 'they would make sure of their

<sup>63</sup>Ap. Rhod. 2. 974, τετράκις εἰς ἑκατον δευροῖτό κεν, εἴ τις ἕκαστα/πεμπαῖζοι, 'it would lack four of a hundred, were one to reckon each.'

<sup>64</sup>Kühn.-G. I. 543 B.

<sup>65</sup>G M T. 749.

allies'; but cf. Menand. 487. 3 K. (prep.= 'towards' or 'as regards'), τοῦτ' ἐγὼ παρεργυνῶ/εἰς ἀσφάλειαν τῷ βίῳ πλεῖστον μέρος.

εἰς ἀφασίαν, (abstr. transposed to end of motion) Plat. Phileb.

21. D. εἰς ἀφασίαν . . . με . . . οὗτος ὁ λόγος ἐμβέβληκε.

εἰς γέλωτα, Hdt. 7. 105, Ξέρξης δὲ εἰς γέλωτά τε ἔτρεψε (absol. and idiom., γελᾶω might have been used); but cf. Ar. Vesp. 1260, κατ' ἐς γέλων/τὸ πρᾶγμ' ἔτρεψας; Thuc. VI. 35; so Dem. 151. 75 (c. ἐμβαλεῖν).

Allied is an interesting case of the abstract for the concrete: ἐς δὲ δόλον ἐκάλεσε, Ar. Av. 333 (Lat. *in dolium*). Contrast concrete for abstr. εἰς δοῦλον p. 89.

εἰς ἔθος, Plat. Legg. 808 C, καλῶς εἰς ἔθος ἰόν, cf. 834 D.

ἐς ἐλπίδα, Thuc. II. 56. 4, ἐς ἐλπίδα μὲν ἦλθον τοῦ ἐλεῖν.

ἐς ἐνθυμίαν, Thuc. V. 16. 1, ἐς ἐνθυμίαν τοῖς Λακεδαιμονίοις αἰεὶ προβαλλόμενος ὑπ' αὐτῶν.

εἰς ἔρωτα, Antiph. 212 K., εἰς ἔρωτ' ἀφίκετο; Anaxilas 21 K., ἐταίρας δ' εἰς ἔρωτα τυγχάνεις/ἐλληλυθῶς; Menand. 100 K., εἰς ἔρωθ' ἦκων. Cf. c. πεσεῖν, p. 126.

εἰς ἔχθος, Eur. Phoen. 879, εἰς ἔχθος ἦλθον παῖσι τοῖσιν Οἰδίπου, 'I incurred their enmity'; cf. Hdt. 3. 82 (pl. w. modif. adj.) 'hatred against' or 'hostility towards each other.'

εἰς ἔχθραν, Aesch. Prom. 388, μὴ γάρ σε θρῆνος εἰς ἔχθραν βάλη; Isocr. IV. 174, ἡ . . . τὰς συγγενείας εἰς ἔχθραν προάγει; Xen. Hell. 3. 5. 9 (tr.), καταστήσαντες ὑμᾶς . . . εἰς ἔχθραν τῷ δήμῳ; Plat. Polit. 307 D (intr.), εἰς ἔχθραν ἀλλήλοις . . . καθίστανται; Phaedr. 256 D, εἰς ἔχθραν ἐλθεῖν (absol. but ἀλλήλοις may be supplied); so Ep. 317 C (but σοι may be supplied); Dem. 534. 62 (c. dat. of person). Cf. ἔχθος.

εἰς ζῆλον ἰών, Plat. Rep. 550 E.

εἰς θαῦμα, Eur. Frg. 1117. 36, εἰς θαῦμ' ἐσῆει; Ion 248 (pl.), εἰς θαύματ' ἐλθεῖν. Cf. ἐν θώματι v. p. 194.

ἐς θόρυβον, Hdt. 8. 87, ἐς θόρυβον πολλὸν ἀπῆκετο τὰ βασιλεὺς πρήγματα.

εἰς μέριμναν, Eur. Ion 404, ἀφίκου δ' εἰς μέριμναν; cf. 244, μερίμνης εἰς τόδ' ἦλθες.

εἰς μεταβολάς, Eur. I. A. 500, ἀλλ' εἰς μεταβολὰς ἦλθον ἀπὸ δεινῶν λόγων.

Allied, more lit. but slightly idiom., εἰς τὸν νοῦν, Dem. 247. 68, καὶ τοῦτ' εἰς τὸν νοῦν ἐμβαλέσθαι (cf. Eng. 'take it into' and 'put it into his head').

εἰς οἶκτον, Eur. Tro. 60, εἰς οἶκτον ἦλθες; I. A. 653, εἰς οἶκτόν μ' ἄγεις; but I. T. 1054 (phr.), ἔχει τοι δύναμιν εἰς οἶκτον γυνή (Way: 'A woman's tongue hath pity-stirring might').

εἰς ὀργάς, Plat. Rep. 572 A, μή τιςιν εἰς ὀργάς ἐλθῶν (note pl.).  
εἰς παράστασιν (text doubtful),<sup>66</sup> Antiph. 104 K., ὁ μὲν κακῶς/  
πράττων τὸ λυποῦν ἤγαγ' εἰς παράστασιν (Hunzicker: *ad insaniam*.)

εἰς σύμβασιν, Eur. Andr. 423, εἰς ξύμβασιν δὲ χερῶν σε παῖδα σὴν ἄγειν,/  
Μενέλαε, καὶ τήνδ' ('Thou shouldest, Menelaus, reconcile Her and thy  
child,' Way); Thuc. II. 2. 4, ἐς ξύμβασιν μᾶλλον καὶ φιλίαν τὴν πόλιν  
ἀγαγεῖν; cf. III. 46. 2, ἔλθοι ἂν ἐς ξύμβασιν.

εἰς τέρψιν εἶμι, Eur. I. T. 797; cf. c. gen. Phoen. 195, πόθου/εἰς τέρψιν  
ἦλθες; cf. Cycl. 522, εἰς τέρψιν βίου (without vb., really, 'as regards  
enjoyment of life').

εἰς φιλότητα (abstr. transposed to end of motion) Theogn. 372, με  
. . . /εἰς φιλότητα . . . προσελκόμενος; 1359, εἰς φιλότ. προσάγειν;  
cf. Aesch. Pr. 191, v. p. 121.

εἰς φόβον, Eur. Tro. 1058, ὅμως δ' ὁ τῆσδ' ὄλεθρος εἰς φόβον βαλεῖ/τὸ  
μῶρον αὐτῶν. Cf. [Plat.] Ep. 333 B, ἡμᾶς δ' εἰς φόβον κατέβαλον; Aeschin.  
III. 205 εἰς λήθην . . . ἐμβαλεῖν c. gen., *et al*.

εἰς φροντίδας, Eur. Ion 583, εἰς φροντίδας τ' ἀπῆλθες; cf. Frg. 964. 2;  
(Nauck, Trag. Frg.); Hdt. 1. 46; Thuc. III. 46. 6.

εἰς χρεῖαν, Eur. Alc. 719, εἴθ' ἀνδρὸς ἔλθοις τοῦδ' γ' εἰς χρεῖαν ποτέ;  
(cf. εἰς ἀνάγκην c. gen. Phoen. 1000); so Plat. Menex. 244 D, εἰς χρεῖαν  
τῆς πόλεως ἀφίκοντο, 'came to feel the need of its assistance'; Rep. 410 A,  
εἰς χρεῖαν ἵεναι c. gen.; Legg. 702 B; but Dem. 1462. 3 (phr.), περὶ τῶν  
οὐδὲν εἰς χρεῖαν ἐπαναγκάζεσθ' ἀκούειν 'things of no use' or 'service.'  
Cf. ἐν, p. 155.

2. Affinity of certain verbs for prep. εἰς in fig. expressions.  
Often this is not much more than a periphrasis which may some-  
times be resorted to by the poets for metrical reasons; but it always  
adds some meaning to the idea which would be given by the simple  
verb and this added meaning may at any time be pressed.

βλέπειν εἰς: Soph. Ant. 922, τί χρὴ με τὴν δύστηνον ἐς θεοὺς ἔτι/βλέπειν;  
'to look to' in the sense of hoping for aid; so id. El. 954, εἰς σέ δὴ βλέπω,/  
ὅπως 'in the hope that'; cf. 958, ποῖ γὰρ μενεῖς ῥάθυμος, ἐς τίν' ἐλπιδῶν/  
βλέψας' ἔτ' ὀρθήν; Ai. 514; cf. 400; cf. ἀποβλέπει Eur. I. A. 1378.

But, 'to look to,' 'pay heed to,' 'consider,' etc., Solon 9. 7, 8,  
εἰς γὰρ γλῶσσαν ὀράτε καὶ εἰς ἔπη αἰμύλου ἀνδρός, /εἰς ἔργον δ' οὐδὲν γιγνόμενον  
βλέπετε (cf. ὀράτε as var. here; cf. also Aesch. Suppl. 102, ἰδέσθω δ'  
εἰς ὕβριν βρότειον half lit.); Aesch. Pers. 801, ἐς τὰ νῦν πεπραγμένα '  
βλέψαντα; Eur. Frg. 406. 6, βλέπειν εἰς μίαν (γυναῖκα); ib. 82, βλέπ. ἐς ὄγκον

<sup>66</sup>Kock: Dobraeus Adv. II. 360 περίστασις, praestat μετάστασιν conl. Alexid.  
292; but Kock believes the text very corrupt.



. . . *τύχης*; 215, *εἰς ἀργίαν*; 336. 3, *εἰς τὰ τῶν πέλας κακά*;<sup>67</sup> *id. Trag. Frg. 1063. 6, εἰς πᾶν*; cf. *Plat. Theaet. 175 A*; *Isocr. XII. 188, βλέπουσι γὰρ εἰς οὐδὲν ἄλλο πλὴν ὅπως*.

But *Xen. An. 1. 8. 10, εἰς γῆν βλέποντα* (τὰ ὀρέπανα ὑπὸ τοῖς δίφροις); *Plat. Alcib. II. 138 A, ἐσκυθρωπακέναι τε καὶ εἰς γῆν βλέπειν*, (purely lit., but possibly w. slight idiom. tinge).

Similarly *ἀποβλέπειν εἰς* 'to pay attention to' 'regard,' etc. *Ar. Ran. 1171, σὺ δ' εἰς τὸ κακὸν ἀπόβλεπε* equiv. to *σὺ δ' ἐπιτήρει τὸ βλάβος* *ib. 1151*; *Dem. 26. 29, εἰς τὰ πράγματα ἀποβλ. φαύλως ἔχοντα*; cf. w. *πρὸς* as var. 28. 3, *ἀποβλ. εἰς τὰ πράγματα καὶ πρὸς τοὺς λόγους*; but more nearly in the sense of *βλέπειν* in the passages cited above from *Soph. cf. Eur. I. A. 1378*, closely connected w. 'looking to as a model, authority,' etc., e. g. *Xen. Hell. 6. 1. 8, ἡ σὴ πατρίς εἰς σέ ἀποβλέπει*, etc. Cf. *ἀποβλέπειν εἰς* of looking to as a model, freq. in Plato: *Symp. 209 D, εἰς Ὀμηρον ἀποβλέψας*; *Laches 182 E, εἰς τὰδε ἀποβλέψας*, etc. Cf. 'to look longingly at,' *Ar. Ach. 32, ἀποβλέπων εἰς τὸν ἀγρόν*.

*ἐλαύνειν εἰς*: *Tyrt. 9. 10, ἀμφοτέρων δ' ἐς κόρον ἡλάσατε* 'to satiety', (Jebb: 'ye had taken your fill of both'); so *Solon 27 c. 2, πολλῶν ἀγαθῶν εἰς κόρον (ἡλ)άσατε*. Cf. *πρὸς*.

*Soph. O T 1160, ἀνὴρ ὅδ' . . . ἐς τριβὰς ἐλᾷ* 'will push the matter to delays,' i. e., 'is bent on protracting his delay,' (v. Jebb); *Hdt. 2. 124, Χέοπα ἐς πᾶσαν κακότητα ἐλάσαι* 'went to all lengths in wickedness'; cf. 5. 50, *τότε μὲν ἐς τοσοῦτον ἤλασαν*, 'they drove it so far.'

*ἔρχεσθαι* and similar verbs w. *εἰς λόγον, λόγους*: *ἐς λόγους ἔρχεσθαι τινι*, 'to come to speech with,' 'enter into conversation, have an interview with some one,' cf. *Eng. 'to have a word with,' Lat. in colloquium venire*. *Soph. O C 1164; Frg. 481. 5*;<sup>68</sup> *Ar. Vesp. 472; Eq. 806 (sing.)*; so 1300 (c. ἀλλήλαις); *Nub. 470 (sing. sc. σοι)*; *Nub. 252 (pl.)*; cf. *Av. 258, ἔτ' ἐς λόγους ἅπαντα*; *ἐς λόγους ἐλθεῖν, συνελθεῖν*, *Hdt. 1. 82, 86 et saepe* (seventeen and more times in *Hdt.*); *Thuc. IV. 38. 1; 73. 4*; cf. *V. 37. 2; Xen. An. 3. 1. 29; Hell. 2. 4. 43; 3. 1. 20*; *Plat. Lysis 206 C; Dem. 675. 165; 1458. 1 et al.* So c. *συνάπτειν*, *Eur. Phoen. 702, Ar. Lys. 648 (sing.)*; c. *ἀφικνεῖσθαι*: *Eur. Phoen. 771; Hdt. 2. 28; 4. 14, 128; 5. 24, 49. 2; 7. 101. 1; Xen. Hell. 3. 2. 18 (bis)*; *Agas. 3. 5*; cf. *Soph. El. 314, ἐς λόγους/τοὺς σοὺς ἰκοίμην*; c. *ἰέναι* *Hdt. 5. 49. 1; Thuc. III. 80; V. 17. 2*; c. *φοιτᾶν*, *Hdt. 7. 103. 2*; c. *ξυγγενέσθαι* *Ar. Nub. 252; c. καταστήναι*, etc., *Thuc. III. 8. 2*;

<sup>67</sup>But lit. *Eur. Hipp. 280, εἰς πρόσωπον*, cf. 416, *εἰς πρόσωπα* c. gen. pl., so *Dem. 320. 283*.

<sup>68</sup>But *Eur. Tro. 905, οὐκ εἰς λόγους ἐλήλυθ'*, ἀλλὰ σε κτενῶν.

70. 2; IV. 58; Dem. 903. 34 (sing.), so 1029. 4; 1457. 3; c. ἀγειν Xen. Hell. 4. 1. 2, cf. 29; c. προκαλεῖσθαι, Hdt. 4. 201; Thuc. III. 34. 3. Cf. Plat. Theaet. 183 D, v. p. 98.

καθίστημι (very freq.): a. Tr. and causal (Act. pres., impf., fut., first aor., rarely the pf.; mid. fut. (rarely), first aor., sometimes the pres.), 'to bring into a certain state'.

εἰς ἀγῶνα (tech. legal phr.), Plat. Apol. 24 C; Isae. I. 5; Lycurg. 148. 1; (pl.) Hypereid. III. (Eux.) XXXVIII. 28 (καθέστακα), etc. εἰς αἰσχύνην, Plat. Soph. 230 D; τινὰ ἐς ἀπόνοιαν, 'to make one desperate,' Thuc. I. 82. 4. ἐς ἀπορίαν, Thuc. VII. 75. 4. τινὰ εἰς ἀσφάλειαν, Isocr. V. 123. ἐς ἐκπληξιν, Thuc. VI. 36. 2, βούλονται τὴν πόλιν ἐς ἐκπληξιν καθιστάναι; ἐς ἐλπίδας, Thuc. VIII. 81. 2. καταστήσειν αὐτὰ ἐς τὸ ἐπιτήδειον, Thuc. IV. 76. 5. εἰς ἐρημίαν φίλων, Plat. Phaedr. 232 D; εἰς ἔχθραν, Xen. Hell. 3. 5. 9. εἰς κίνδυνον, Thuc. V. 99; Isocr. XVIII. 16; (pl.) Isae. VIII. 43; Aeschin. I. 135, etc. ἐς κρίσιν, Thuc. I. 131, καθίστησιν ἑαυτὸν ἐς κρίσιν, 'presents himself for trial.' Thuc. VI. 34. 4, αὐτοὺς . . . ἐς λογισμὸν καταστήσαιμεν; Eur. Suppl. 352, δῆμον ἐς μοναρχίαν. εἰς ὄνειδος καὶ κινδύνους, Aeschin. I. 135; εἰς πολέμους καὶ στάσεις, Isocr. IV. 174; τὸ φύσει πολέμιον εὐπρεπῶς ἐς τὸ ξυμφέρων καθίστανται, Thuc. IV. 60. 1; ἐς ὑποψίαν (τὴν Πελοπόννησον) καθίστη, 'made the Pel. suspicious' Thuc. V. 29. 3; ἐς φόβον, Thuc. VIII. 105. 3; Dem. 1367. 65, etc., etc.

b. Intr. (Act. second aor., pf., plqpf., all tenses of Mid. [exc. first aor.], and Pass.), 'to come into a certain state,' 'to become,' aor. and plqpf. 'to be'; εἰς ἀγῶνα καθιστῶνται, Isae. VIII. 5; Dem. 1422. 1; ἄδειαν Lys. II. 15; ἀπόνοιαν Thuc. VII. 67. 4; δέος, Thuc. IV. 108. 1; Plat. Rep. 395 D, αἱ μιμήσεις . . . εἰς ἔθνη τε καὶ φύσιν καθίστανται; εἰς ἔχθραν βασιλεῖ, Isocr. IX. 67; cf. Plat. Polit. 307 D; Eur. Or. 1330, ἀνάγκης εἰς ζυγὸν καθέσταμεν; ἐς θροῦν, Thuc. V. 29. 2; κίνδυνον, Isocr. XVI. 46; pl. w. art. Antiphon II Ag 1; κρίσιν Aeschin. I. 194; λύπην, Thuc. VII. 75. 3; μάχην, Eur. H. F. 1168, εἰς πόλεμον ὑμῖν καὶ μάχην καθίσταται; Hdt. 3. 45; 5. 86. 3; Thuc. VII. 53. 3; cf. expansion for 'battle,' Eur. Heracl. 159, εἰς πάλιν καθίσταται /δορὸς τὸ πρᾶγμα; εἰς ὁμόνοια, Lys. XVIII. 18; ὀνείδη, Plat. Menex. 246 D; Xen. Hell. 2. 3. 31, ἕως ἂν εἰς οὖρον καταστῶσιν; πόλεμον, Eur. H. F. 1168; Thuc. V. 36. 2; VI. 6. 2; πόλεμον φανερόν V. 25. 3; 84. 2; εἰς στενὸν Dem. 15. 22; ἐς συνήθειάν τινος 'become accustomed to,' Aeschin. I. 165; φειονικίαν, Thuc. VIII. 76. 1; φόβον, Hdt. 8. 12; Thuc. II. 81. 6; IV. 96. 5; VII. 44. 7; etc., etc.

πεσεῖν εἰς: of falling into misfortune and related notions: Theogn. 42, πολλήν ἐς κακότητα πεσεῖν, so 1082 b; Bacchyl. X. 72, πρὶν ἐς ἀργαλέαν πεσεῖν ἀνάγκαν, 'before they fell into grievous straits'; Soph. Ant. 240, οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι; 1026; Hdt. 7. 88; cf. Eur. Heracl. 304, κακῶν, εἰς τοῦσχατον πεσόντες; cf. Soph. O C 1219, ὅταν τις ἐς πλεονέσση/τοῦ δέοντος; Eur. Tro. 639, ὁ δ' εὐτυχήσας εἰς τὸ δυστυχὲς πεσῶν; cf. Xen. An. 2. 3. 18. Solon 12. 68, εἰς μεγάλην ἄτην . . . ἔπεσεν; Eur. I. A. 137, πίπτω εἰς ἄταν; cf. Aesch. Ag 1267, ἐς φθόρον; Soph. O C 748, ἐς τοσοῦτον αἰκίας πεσεῖν. Soph. Ai. 1083 (more nearly lit., but expression a fig. phr.), ἐξ οὐρίων δραμοῦσαν εἰς βυθὸν πεσεῖν; cf. 1090. Aesch. Ag. 1000, πεσεῖν/ἐς τὸ μὴ τελεσφόρον, 'to fall into non-fulfilment.'

Of falling into disease: Aesch. Pr. 473, 478, ἐς νόσον πεσεῖν, cf. Eng. 'to fall ill'; cf. Eur. El. 428; Hdt. 6. 12. 3 (pl. referring to more than one individual).

Of falling asleep, cf. old Eng. 'to fall on sleep,' cf. ἐν Pind. Is. III. 41, v. p. 199. Soph. Ph. 826, εἰς ὕπνον πέσση; cf. Eur. Or. 217, ὦ φίλταθ', ὥς μ' ἡψφρανας εἰς ὕπνον πεσῶν (Way: 'Belovèd, how thy sleeping hath made me glad!'), (a case of the *ab urbe condita* construction in personal form).

Of falling in love, Eur. I. T. 1172, εἰς ἔρον γὰρ τοῦ μαθεῖν πεπτῶκαμεν; frg. 140, ὅσοι γὰρ εἰς ἔρωτα πίπτουσιν βροτῶν; but Antiphan. 212 K., εἰς ἔρωτ' ἀφίκετο, v. *supra*, p. 122.

Simon. 151 (214), ἐς γόνατ' οὐκ ἔπεσεν; cf. Soph. O C 1607; Hdt. 5. 86. 3; but cf. metaph. use of ἐς γόνυ τὴν πόλιν ἔβαλε, Hdt. 6. 27 'to humble,' 'conquer' (cf. ἐπὶ γόνυ Aesch. Pers. 930).

Eur. Or. 696, εἰς ὀργὴν πεσεῖν, cf. Eng. 'to fall into a rage or passion' (periphr.); Phoen. 69, εἰς φόβον; El. 982, εἰς ἀνανδρίαν; Hdt. 6. 21, ἐς δάκρυα; 8. 118. 2, ἐς δεῖμα, cf. 12. 2; Xen. Hell. 7. 5. 6, εἰς ἀθυμίαν; Plat. Phaed. 88 D, εἰς ἀπιστίαν; cf. 88 C (καταβαλεῖν) 'reduce to.'

φέρειν εἰς; an interesting case is Soph. El. 1347, οὐδὲ γ' εἰς θυμὸν φέρω, 'no, I cannot even bring a conjecture into my mind'; it occurs nowhere else and is not really like ἐς θυμὸν βάλλης, 'lay to heart,' O T 975. Usually φέρειν εἰς = 'tends to,' 'is conducive to,' 'leads towards or to': Soph. O T 517, εἰς βλάβην φέρον 'tending to harm,' cf. 991;<sup>69</sup>

<sup>69</sup>On the basis of these passages and of better agreement with the context, Jebb is inclined to believe that the much debated line, Ai. 799, should read τήνδε δ' ἐξοδον / Αἴαντος εἰς ὀλεθρον ἐλπίζει φέρειν, 'forebodes that this going forth is fraught with death to Ajax,' i. e. 'tends to the destruction of A.' See Jebb's note for discussion of text; v. also Blaydes who earlier adopted ὀλεθρον εἰς Αἴαντος.

cf. Hdt. 4. 90; Soph. O T 519, οὐ γὰρ εἰς ἀπλοῦν ἢ ζημία μοι τοῦ λόγου τοῦτον φέρει, ἀλλ' ἐς μέγιστον, 'tends not in a single direction only, but to the largest result.' Eur. Suppl. 295, ἀλλ' εἰς ὄκνον μοι μῦθος ὃν κείθω φέρει; Hdt. 1. 10, ἐς αἰσχύνην φέρει; cf. 3. 133; cf. Plat. Lach. 189 E; Rep. 444 E, 553 E, etc., cf. συμφέρει, Xen. Hell. 6. 2. 19. But Soph. O T 638 v. *supra*, p. 95. But φέρειν εἰς τι or τινά (so also πρὸς), especially of oracles, omens, etc., 'to refer to, point to, hint at,' Hdt. 1. 120; 6. 19; 9. 33, etc. (v. L. and S.).

#### X. Noteworthy uses of the preposition

1. εἰς of the tendency, end, or purpose, sometimes half idiomatic or half adverbial: cf. w. Hom. Il. 9. 102, 11. 789, 23. 305 (*supra*, p. 84). Theogn. 136, οὐδέ τις ἀνθρώπων ἐργάζεται ἐν φρεσὶν εἰδώς, / ἐς τέλος εἴτ' ἀγαθὸν γίνεται εἴτε κακόν; 162, πολλοὶ . . . / οἷς τὸ κακὸν δοκέον γίνεται εἰς ἀγαθόν; 1054, βουλή δ' εἰς ἀγαθὸν καὶ νό(ος) ἐσθλ(ός) ἄγει; cf. Ar. Pax 947, δαίμων φανερώς / ἐς ἀγαθὰ μεταβιβάζει.<sup>70</sup> These cases are interesting chiefly for comparison with Homer, but the transition is easy from them to a still more metaphorical end or purpose:

Thuc. II. 34. 3, οἱ ἂν μὴ εὐρεθῶσιν / ἐς ἀναίρεσιν, 'for taking away,' i. e., 'burial.'

εἰς ἀντιλογία, Hdt. 9. 87, ἡμέας . . . ἐς ἀντιλογίην παρέχοντες; cf. Plat. Rep. 539 B, αἰεὶ εἰς ἀντιλογίαν χρώμενοι (sc. λόγοις); but Thuc. I. 73. 1 (a real phr.), ἡ μὲν πρέσβευσις ἡμῶν οὐκ ἐς ἀντιλογίαν τοῖς ὑμετέροις ζυμμάχοις ἐγένετο.

ἐς ἀπόδειξιν, Thuc. II. 13. 9, ἔλεγε . . . ἄλλα . . . ἐς ἀπόδειξιν τοῦ περιέσεσθαι τῷ πολέμῳ.

εἰς διατροφήν, Menand. Ἐπιτρεπ. 13 (p. 96 Capps), [τί δ' εἰς] διατροφήν ἀνδρὶ / . . . [ἄρκεῖν] λελ[όγ]ισται; 'for nourishment.'

(Ptc. as subst. without art.) εἰς ἐνδεόμενα, Xen. Cyr. 4. 5. 39, ὅστις δ' εἰς ἐνδεόμενά του κατεσκήνωσε, 'encamped in (quarters) lacking something.'

εἰς ἐπίδειξιν, Ar. Nub. 269, ἔλθετε . . . τῷδ' εἰς ἐπίδειξιν, 'to display yourselves to this man,' but (more idiom.) Hdt. 2. 46, τοῦτο εἰς ἐπίδειξιν ἀνθρώπων ἀπίκετο, 'became notorious.'

εἰς πετῶν θέσιν, Plat. Rep. 333 B, w. similar expressions following.

εἰς ἰσχύν, Xen. Cyr. 2. 1. 20, ἐπειρᾶτο ὁ Κῦρος ἀσκεῖν μὲν τὰ σώματα τῶν μεθ' ἑαυτοῦ εἰς ἰσχύν; cf. εἰς κάλλος c. ἀσκεῖν.

εἰς κάλλος, Eur. El. 1073, γυνή . . . / εἰς κάλλος ἀσκεῖ 'with an eye to beauty,' 'so as to set off her beauty' (v. note on ἐς

<sup>70</sup>Cf. Aesch. Ag. 68, τελεῖται δ' ἐς τὸ πεπρωμένον; Plat. Rep. 613 A, ταῦτα εἰς ἀγαθὸν τι τελευτήσει ζῶντι ἢ καὶ ἀποθανόντι.



ἀρπαγὰς p. 109); cf. Tro. 1201, οὐ γὰρ εἰς κάλλος τύχας/δαίμων δίδωσιν 'out of regard for beauty'; Xen. Cyr. 8. 1. 33, εἰς κάλλος ζῆν 'to live for pleasure,' but Xen. Ages. 9. 1, τῷ δὲ εἰς κάλλος βίῳ opp. to αἰσχρογυρία.

εἰς καλλωπισμόν, Xen. An. 1. 9. 23, v. εἰς πόλεμον *infra*.

εἰς κατασκοπὴν, Soph. Ph. 45, τὸν οὖν παρόντα πέμψον εἰς κατασκοπὴν, 'send thy attendant to keep watch'; Eur. Bacch. 838 (c. μολεῖν); cf. Thuc. 6. 41. 4; 46. 3 (c. art.). Cf. ἐς προσκοπὴν.

εἰς κέρδος, Soph. Ph. 111, ὅταν τι δρᾷς εἰς κέρδος, οὐκ ὀκνεῖν πρέπει; cf. (w. art.) Eur. Phoen. 395, ἀλλ' εἰς τὸ κέρδος παρὰ φύσιν δουλευτέον; cf. Demetr. 4. 2. K., εἰς γὰρ τὸ κέρδος ἀποβλέπουσ' αἰέ. Cf. ἀποβλέπειν *infra*.

εἰς παιδείαν, Plat. Euthyd. 290 E, οὔτε ἄλλου οὐδενὸς ἔτ' ἀνθρώπου δεῖσθαι εἰς παιδείαν.

εἰς περιουσίαν, Dem. 35. 26, οὐ γὰρ εἰς περιουσίαν ἐπράττετ' αὐτοῖς τὰ τῆς πόλεως, i. e., 'so as to bring them advantage.' Cf. ἐκ.

εἰς περίπατον, Xen. Symp. 9. 1, ἐξανίστατο εἰς περίπατον; Plat. Phaedr. 228 B, εἰς περίπατον ἦει. Cf. ἐν c. εἶναι, v. p. 195. Cf. Eur. Suppl. 885, εἰς τ' ἄγρας ἰών, 'going hunting.'

εἰς πόλεμον, Xen. An. 1. 9. 23, ἡ ὡς εἰς πόλεμον ἡ ὡς εἰς καλλωπισμόν.

ἐς πόσιν, Hdt. 1. 172, συγγίνεσθαι ἐς πόσιν 'to meet for a carousal.'

Cf. πρὸς πόσιν, Thuc. 7. 73.

ἐς προσκοπὴν, Thuc. I. 116. 1. Cf. εἰς κατασκοπὴν.

εἰς τὸ σκοπεῖν, Plat. Phaed. 79 C, ἡ ψυχὴ, ὅταν μὲν τῷ σώματι προσχρῆται εἰς τὸ σκοπεῖν.

ἐς τιμωρίην, Hdt. 8. 65. 3, ἰὸν ἐς τιμωρίην Ἀθηναίοισι.

ἐς φορβήν, Hdt. 1. 202, καρποὺς . . . ἐς φορβὴν κατατίθεσθαι, 'for food,' so 4. 121; 7. 119; cf. εἰς διατροφήν *supra*.

εἰς χάριν, Pind. Ol. I. 77, δῶρα . . . εἴ τι . . . ἐς χάριν /τέλλεται (Gildersleeve: 'come up to favor'='count aught in one's favor'); cf. X. 12 (c. adj.), φίλαν τίσομεν ἐς χάριν (G.: 'as a loving favor'); but Soph. O T 1351, οὐδὲν εἰς χάριν πράσσω, i. e., 'so as to oblige'; cf. Thuc. III. 37. 2, (c. art. and gen.) 'to do some one a favor'; cf. Thuc. II. 40. 4, οὐκ ἐς χάριν, ἀλλ' ἐς ὀφείλημα. Cf. πρὸς χάριν Soph. O T 1152, etc. Cf. Plut. Marius 46, εἰς μεγάλην χάριν τιθέναι τι. Cf. ἐν, p. 154. Cf. κατὰ Plat. Legg. 740 C, etc.

End of motion also conceived as purpose, (tech.) 'to send, to lead, etc., to form a settlement,' Hdt. 4. 147, ἔστελλε ἐς ἀποικίην; cf. 5. 42, 124; 6. 22; but cf. Plat. Crito 51 D where εἰς is purely lit.

Purpose conceived as end of motion: Thuc. VIII. 47. 2, ὥρμητο τὸ καταλῦσαι τὴν δημοκρατίαν.

2. To express relation, meaning 'in regard to,' 'in respect of,' 'as to,' 'concerning,' etc., often approaching adv. force:

ἐς τὰ ἄλλα, Thuc. I. 2. 6;<sup>71</sup> 6. 4; 36. 2; II. 53. 1; III. 36. 6; VII. 7. 4; 77. 2; Xen. Mem. 3. 12. 3; Dem. 259. 99, etc.

ἐς τὸ ἀνέλπιστον τοῦ βεβαίου, Thuc. III. 83. 2.

ἐς ἄποψιν, Hdt. 1. 204, πεδῖον . . . πλήθος ἄπειρον ἐς ἄποψιν 'boundless as regards (i. e., in) view.'

τὰ ἐς ἀρετὴν, Thuc. II. 40. 4; cf. Plat. Rep. 335 B (w. art.), εἰς τὴν τῶν κυνῶν ἀρετὴν, 'in what constitutes excellence in a dog,' etc.

ἐς δίαιταν, Thuc. VII. 69. 2, τῆς ἐν αὐτῇ ἀνεπιτάκτου πᾶσιν ἐς τὴν δίαιταν ἐξουσίας, 'as regards their manner of life,' so ἐς δίαιταν, ib. 74. 1.

εἰς . . . δικαιοσύνην . . . ἐπιδείκνυσθαι, 'to distinguish himself in uprightness,' Xen. An. 1. 9. 16.

Soph. O T 706, τό γ' εἰς ἑαυτόν 'in what concerns himself'; cf. Eur. I. T. 691, τὸ μὲν γὰρ εἰς ἑμ' οὐ κακῶς ἔχει; cf. Plat. Phaed. 115 E, εἰς αὐτὸ τοῦτο, 'so far as concerns itself.'

Ar. Eq. 90, οἶνον σὺ τολμᾷς εἰς ἐπίνοιαν<sup>72</sup> λοιδορεῖν; 'and dare you rail at wine's inventiveness?' (Rogers), i. e., 'for,' 'in respect to,' in reference to its value for inspiring ἐπίνοια.

Eur. Med. 408, εἰς μὲν ἔσθλ' ἀμχανώταται.

Aesch. Pers. 326, πρῶτος εἰς εἰψυχίαν, 'first in respect of valour.'

Plat. Com. Frg. 43 K., πολὺν χρῆμα εἰς ἡδονήν.

Soph. Ant. 1349, χρὴ δὲ τὰ γ' εἰς θεοὺς/μηδὲν ἀσπετεῖν (cf. πρὸς Ph. 1441).

Plat. Phaed. 88 C, εἰς τὰ ὕστερον μέλλοντα ῥηθήσεσθαι.

Soph. O T 980, σὺ δ' εἰς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα (cf. πρὸς Tr. 1211).

Aesch. Pr. 736, ἐς τὰ πάντα, etc., v. *sub* πᾶς, p. 116.

εἰς πόλεμον, Hdt. 1. 65, τὰ ἐς πόλεμον ἔχοντα, 'the things concerned with war'; cf. 4. 64; cf. for similar use c. ἔχειν id. 6. 2, 19; cf. for εἰς πόλεμον, 'as regards,' Xen. An. 1. 9. 14, τοὺς ἀγαθοὺς εἰς πόλεμον (cf. 1. 9. 5 w. art.); cf. 2. 6. 6, δαπανᾶν εἰς πόλεμον (perhaps better as εἰς of end or purpose); Plat. Legg. 697 E, ἀχρήστους εἰς πόλεμον, (cf. χρεῖαν εἶς τι).

<sup>71</sup>But Jowett (*q. v.*) gives two interpretations here.

<sup>72</sup>This is the better reading instead of ἀπόνοιαν (as in Kock); for this use of prep. cf. Ar. Pax 740, εἰς τὰ ῥάκια σκώπτοντας αἰέ; v. Blaydes: dicebant διαβάλλειν τινὰ ἔς τι, αἰτιάσθαι, λοιδορεῖν, σκώπτειν, ἐπαινεῖν (v. exx. cited by Blaydes); so Neil who cites Plat. Alcib. I. 111 A, εἰς διδασκαλίαν ἐπαινεῖν; Athen. VIII. 343 E, λοιδορεῖ εἰς etc. var. πρὸς. L. and S. mention ἔς τι only with σκώπτειν.

Xen. An. 2. 3. 13, ἵνα ἤδη πολλὰ προφαίνοιτο . . . δεινὰ εἰς τὴν πορείαν, 'w. reference to.'

ἐς τὰ πράγματα, Ar. Vesp. 743, Ran. 719, (cf. Aesch. Pr. 736 *supra*, p. 116, etc.).

Thuc. V. 20. 2, ἡ ἀπὸ τιμῆς τινὸς ἐς τὰ προγεγενημένα σημαινόντων.

ἐς τὰ πρῶτα, Hdt. 9. 16, etc.

Eur. I. T. 850, εἰς δὲ συμφοράς/. . . δυστυχίης.

Plat. Rep. 390 A, οὐ γὰρ, οἶμαι, εἷς γε σωφροσύνην νέοις ἐπιτήδεια ἀκούειν.

Plat. Rep. 342 A, τῆς τὸ ξυμφέρον εἰς ταῦτα σκεψομένης, 'w. reference to'; Lys. 210 A;

Hdt. 3. 102, οὐκ ἥσσονες ἐς ταχυτήτά εἰσι, i. e., 'not less swift.'

Soph. Ant. 376, ἐς δαιμόνιον τέρας ἀμφινόω/τόδε, 'I am in doubt as to this portent from the gods.'

Thuc. I. 6. 3, ἀνειμένη τῇ διαίτῃ ἐς τὸ τρυφερώτερον μετέστησαν, 'as regards effeminacy.'

Aesch. Ag. 830, τὰ δ' ἐς τὸ σὸν φρόνημα 'as concerns thy feeling.'

Thuc. II. 62. 2, δύο μερῶν τῶν ἐς χρήσιν φανερῶν.

Examples might be multiplied.

3. Dat. might have been used:

Soph. Ai. 680, ἥς τε τὸν φίλον, τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι, ὥς αἰὲν οὐ μεοῦντα (ἐς c. ὑπουργῶν); cf. c. ὠφελεῖν Soph. O C 436, but more evidently toward an aim; cf. Plat. Legg. 913 B.

4. εἰς meaning 'against':

Soph. Ai. 128, μηδὲν ποτ' εἵπησ' αὐτὸς εἰς θεοὺς ἔπος; cf. O C 965, ταχ' ἂν τι μνηίουσιν εἰς γένος πάλαι, 'against the race from of old'; cf. as a possible meaning of Eur. Andr. 954, v. p. 116, ftn. 60.

5. Of tendency towards, not purpose:

Thuc. I. 144. 1, πολλὰ δὲ καὶ ἄλλα ἔχω ἐς ἐλπίδα τοῦ περιέσεσθαι, 'tending to hope of success.'

## XI. Pronominal expressions

a. To such an extent:

εἰς τόδε: Soph. O T 125 (c. gen.), ἐς τόδ' ἂν τόλμης ἔβη; cf. Eur. Ion 244; cf. (without gen.) Eur. Bacch. 1380, χαλεπῶς εἰς τόδ' ἂν ἦκοις; so Suppl. 1089; Tro. 401.

ἐς τοσοῦτον: Soph. O T 771 (c. gen.), ἐς τοσοῦτον ἐλπιδῶν/ἐμοῦ βεβῶτος; but (absol.) Hdt. 3. 113, ἐπίσταται . . . ἐς τοσοῦτον, Lat. *hactenus*, 'to such an extent as follows.' Cf. c. gen. id. 6. 134; cf. ἐς ὅσον, p. 120.

εἰς τοσόνδε c. gen. Eur. El. 57, *χρείας ἐς τοσόνδ' ἀφιγμένη*.<sup>73</sup>

b. 'To the same place':

εἰς ταυτό, ταυτόν. Cf. ἐν ταυτῷ, p. 160 f.: Eur. Tro. 1036, *ἐμοὶ σὺ συμπίπτωκας εἰς ταυτόν λόγον*; cf. also of agreement, Plat. Theaet. 160 D, Rep. 473 D; (lit. and local. but w. idiom. tone) Xen. An. 3. 1. 30, *προσέσθαι εἰς ταυτό ἡμῖν αὐτοῖς*; cf. Ages. 3. 2, *ᾠκνοῦν εἰς ταυτόν ἵνα*; cf. Hdt. 1. 202, *συνέρχεσθαι ἐς ταυτό*; Lys. XXXIII. 2; cf. Xen. Reip. Ath. 2. 2. Plat. Rep. 329 A, *πολλάκις γὰρ συνερχόμεθά τινες εἰς ταυτό*; Gorg. 517 C, *εἰς τὸ αὐτὸ αἰεὶ περιφερόμενοι* (of an argument, cf. ἐν ταυτῷ); Tim. 72 D, *εἰς ταυτόν ξυνίζει* 'settles down into the same place as before'; Charm. 157 E, *ποῖαιν δνοῖν οἰκίαιν συνελθοῦσαι εἰς ταυτόν τῶν Ἀθήνησιν*, 'from the union of'; Dem. 33. 18; 558. 133; Strattis 41 K., *ἐς ταυτόν μόλης* (Meinek. apparently = *συνουσιάζειν*); cf. Menand. Περικειρ. 590 (Capps); ib. 427, *εἰς ταυτόν ἐλθεῖν τι* id. 518. 7 K., *εἰς ταυτόν καρκεύειν*, 'to make up into one sauce,' *et. al.*

c. Temporal, v. *sub temp.* phr. pp. 104, 105.

d. Use of prep.:

Soph. O C 524, *ἀλλ' ἐς τί*; 'in what respect?' Tr. 403 'to what end?'; but cf. Hom. Il. 5. 465 'to what point,' i. e., 'how long?'

Hdt. 5. 74, *οὐ φράζων ἐς τὸ συλλέγει* instead of *ὅτι*, 'to what end,' 'with what purpose.'

## XII. Local designations

1. Places in the Athenian market named from the wares sold, cf. ἐν, p. 205 ἐκ, p. 81:

<sup>73</sup>In the passages quoted above these expressions are used absol., which gives them a slight idiom. turn; so often in rhetorical speeches in tragedy and in the orators; but frequently without idiom. feeling either w. (Eur. Med. 56, 371; Ar. Nub. 832, etc.) or without gen. (Soph. Ai. 729; Plat. Cratyl. 386 A) followed by correl. *ὥστε* sometimes by *ὅσον* (Soph. O C 748). *εἰς τοῦτο*, *τόδε*, *τοσόνδε*, *τοσοῦτον* are used with little distinction. Halfway bet. the absol. use and that c. *ὥστε* are cases like Eur. Hipp. 1298, Or. 566 where *εἰς τόδ' ἦλθον* is followed by an epexeget. inf. Some of the instances of this usage c. *ἡκειν*, *ἐλθεῖν* or similar vb. of motion are: (*εἰς τοῦτ' c. gen.* and *ὥστε*) Antiphon III Bγ. 5; IV Γγ 6; Andoc. I. 16, 122; II. 7; III. 31. 16; Lys. III. 7, 25, 29; IV. 9; VII. 37 (without *ὥστε*); XIV. 9; XXIII. 11; XXIX. 7; XXX. 5; XXXI. 1; XXXII. 20; XXXIV. 11; Plat. Menex. 244 D; Isocr. VI. 22; VIII. 85; IX. 54; XII. 79; XIII. 3; XIV. 13, 19, 28, 43; XV. 233; XVI. 16; XX. 8; Isac. I. 2; III. 60; IV. 24; VI. 39, 43; without *ὥστε* V. 11; VII. 21; XI. 14; Hyper. II. V. 5, 7; Dem. 163. 16; 214. 12; 232. 22; 753. 172; 757. 182; 785. 49; 788. 60; 899. 19, 22; 959. 48; 1016. 28; 1022. 49; without *ὥστε*, Aeschin. Ep. 2. 4. *εἰς τοσοῦτον c. gen.* and *ὥστε*, Lys. III. 1, 34; VI. 9, 33; XII. 22. 67, 93; XIV. 2; XXVII. 10; Isocr. VI. 84; XVI. 23; XVII. 46; Plat. Apol. 25 E; Gorg. 487 B, 514 E, without *ὥστε* Gorg. 527 E; Dem. 161.12; 534. 62; 535. 65; 758. 186; 828. 46; Aeschin. III. 256; cf. Plat. Charm. 157 D, *εἰς ὅσον ἡλικίας ἦκει* (absol. without *ὥστε*), and Theaet. 170 D, *εἰς τοῦτο γε ἀνάγκης ὁ λόγος ἦκει*.



Eupol. 304 K., περιῆλθον εἰς τὰ σκόροδα καὶ τὰ κρόμνα/καὶ τὸν λιβανωτῶν, κειθὺ τῶν ἀρωμάτων,/καὶ περὶ τὰ γέλγη χοῦ τὰ βυβλί' ὦνα<sup>74</sup>; Ar. Frg. 247 K., τραπόμενον εἰς τοῦψον λαβεῖν/ὀσμύλια καὶ μαινίδια καὶ σηπίδια, cf. ἐπὶ 545 K., Antiphan. 203 K., Alex. 247 K.; Aeschin. I. 65, τίς γὰρ ἡμῶν οὐ οὐ πώποτε εἰς τοῦψον ἀφίκεται; Lysias XXIII. 6, ἐλθόντα εἰς τὸν χλωρὸν τυρόν. Cf. Theophr. Char. XI., πληθούσης τῆς ἀγορᾶς προσελθὼν πρὸς τὰ κάρνα ἢ τὰ μύρτα ἢ τὰ ἀκρόδρυα ἐστηκὼς τραγηματίζεσθαι.

2. Noun of place omitted:

Soph. O T 1312, ἐς δεινὸν (sc. χῶρον) οὐδ' ἀκουστόν, οὐδ' ἐπόψιμον.

Hdt. 5. 50, ἦλθον ἐς τὸ συγκείμενον (sc. χωρίον), so 8. 128; cf. 3. 157, ἐς τὸ προειρημένον.

Thuc. IV. 126. 6, ἐς τε τὸ ἀσφαλές θᾶσσον ἀφίξεσθε; so VI. 101. 6, 'to a place of safety.'

Xen. Hell. 4. 6. 7, κατεβίβασαν δὲ εἰς τὸ ὁμαλές τὸ στρατόπεδον, 'to the level,' i. e., 'the plain,' etc.

εἰς ταῦτό frequent, v. p. 131, cf. ἐν ταῦτῳ.

Plat. Rep. 401 D, καταδύεται εἰς τὸ ἐντὸς τῆς ψυχῆς, and similar uses.

3. Omission of article with familiar words:

εἰς ἀγοράν, Ar. Eq. 147; Thesm. 457; Ran. 1350; Eccl. 62 (but cf. 681, 759 'to bring into the agora,' w. art.); 711, 728, 819; Pl. 874; Strattis 44 K.; Plat. Theaet. 173 C; Legg. 881 E; but idiomat. Theogn. 268, οὐκ εἰς ἀγοράν ἔρχεται (as a sign of poverty); Lycurg. 148. 5, εἰς τὴν ἀγοράν ἐμβάλλοντα, i. e., being a citizen (prob. combines lit. and metaph. meaning, v. context).

εἰς ἀγρόν, Ar. Eq. 805; Pax 536, 552, 555, 563, 569, 586, 1329; frg. 107 K.; Antiph. 68 K.; Xen. Oec. 11. 15; Plat. Rep. 563 D; Isocr. XXI. 3; Isae. VIII. 16; Dem. 1039. 2; 1158. 63; 1367. 65, etc.

ἐς αἰθέρα, Ar. Ran. 1352.

εἰς ἄστυ, Lysias XII. 16; Xen. Hell. 2. 2. 3; 5. 1. 22; Oec. 11. 18; Plat. Symp. 172 A; 173 B; Isocr. VII. 52; Dem. 1041. 7; 1239. 13, etc.

εἰς βουλήν, Ar. Eq. 475, etc.

εἰς γῆν, cf. εἰς θάλασσαν; Plat. Rep. 586 A, κεκυφότες εἰς γῆν is really 'towards'; cf. also Tim. 42 D, εἰς γῆν ἔσπειρε.

εἰς δικαστήριον, Ar. Eccl. 460 *et al.*

ἐς δόμους, Aesch. Sept. 49 'at home'; Pers. 530 (προπέμπετ'); Pers. 1068 (κίε); Ag. 435 (ἀφικνεῖται); 851, 967; Eubul. 112 K. Cf. οἰκίαν, οἶκον, οἴκους.

<sup>74</sup>v. Pollux 9. 47, οὕτω γὰρ τὸν τόπον οὗ τὰ βιβλία οἱ Ἀττικοὶ ὠνόμαζον, ὥσπερ καὶ τοὺς ἄλλους τόπους ἀπὸ τῶν ἐν αὐτοῖς πιπρασκομένων, ὥς εἰ φαῖεν "ἀπῆλθον ἐς τοῦψον καὶ ἐς τὸν οἶνον καὶ ἐς τοῦλαιον καὶ ἐς τὰς χύτρας."

εἰς ἐκκλησίαν, Ar. Ach. 28; Eq. 935 (but 1340, ἐν w. art.); Eccl. 270, 289, 352, 490, 740; Plat. Alcib. I. 113 B.

εἰς θάλασσαν, Hdt. 2. 17, 20, 93, 102, etc. Plat. Critias 111 D *et saepe*.

εἰς λίμενα, Plat. Theaet. 142 A.

εἰς μακάρων νήσους ἀπιόντα, Plat. Symp. 180 B; Gorg. 523 A, 524 A, 526 C. Cf. ἐκ 523 B.

εἰς οἰκίαν ἀγαγόντες, Thuc. VIII. 92. 4; Xen. Cyr. 1. 2. 2, μὴ βίῃ εἰς οἰκίαν παριέναι; Dem. 538. 73, εἰς οἰκίαν ἐλθών.

εἰς οἶκον ἀπιέναι, Theogn. 566; Aesch. Pr. 387; Eum. 458; cf. Soph. Ph. 240; Xen. An. 2. 4. 8; Cyr. 5. 2. 20 *et al.* Cf. ἐπ' οἴκου, 'home-wards' Thuc. I. 87. 5 *et saepe* in Thuc.; εἰς οἶκον ἀγγεῖλαι, Antiphon II A δ. 4, but ἀπαγγέλλειν εἰς c. acc. *saepe* of the place to which the tidings are brought; pl. εἰς οἴκους, Theogn. 194; Aesch. Pers. 230, 833, etc. Cf. εἰς δόμους.

εἰς πεδῖον, Plat. Theaet. 183 D.

εἰς Πειραῖα, Lysias III. 11; Plat. Rep. 327 A (but 328 C w. art.), etc.

εἰς πόλιν, Ar. Thesm. 812; Lys. 302, 338, 912; Hdt. 1. 111, 113, 114, 138. 1; Lysias XIII. 80; Plat. Legg. 881 E, etc., etc.

εἰς στέγας, Xen. An. 4. 4. 14, 'under shelter' (cf. ἐπὶ τὰς στέγας), cf. ἐν p. 207.

εἰς στρατόν (Homeric tag), Aeschin. I. 128, φήμη δ' εἰς στρατόν ἦλθε, (quoted as from the Iliad, but nowhere in the Il. as we have it).

εἰς χορόν, Ar. Eq. 559; Thesm. 1137.

Cf. other preps. with most of these nouns.

## PART V

ἐν

### INTRODUCTION

ἐν, ἐνι, ἐνί, εἰν, Ep. εἰνί (Il. 8. 199, etc.), is derived<sup>1</sup> from idg. \*en (\*eni), \**n* cf. kypr., lokr., arkad. *in*, early Lat., *en* got., ahd. *in*, Eng. *in*. As ἐκ appears both with and without *s* (ἐξ, ἐκ), so ἐν had the form ἐνς which in Attic gave εἰς; but the two forms divided the functions and εἰς was used only with the accusative after verbs of motion, ἐν with the locative Dative after verbs of rest (cf. Latin *in* with Acc. and *in* with Ablative). But in Aeolic ἐν is found, like the Latin *in*, for both 'in' and 'into' (Alcaeus 6. 3; Pind. Pyth. II. 11, 86; V. 36; Nem. VII. 31, frg. 45).<sup>2</sup>

1. Spatial uses<sup>3</sup> are much the most frequent and denote (a) the being within, enclosed, or surrounded by a place or persons,—in, under, among, ἐν νήσῳ, ἐν γῇ, etc.;<sup>4</sup> in the presence of, Lat. *coram* (i. e. surrounded by the circle of listeners). Transferred to the external or internal circumstances it indicates the state or condition in which one is, or the business in which one is engaged, ἐν πολέμῳ, ἐν φόβῳ, ἐν ὀργῇ, etc., or οἱ ἐν ποιήσει, ἐν φιλοσοφίᾳ, ἐν γεωργίαις, etc. From this are developed various adverbial uses, ἐν ἀσφαλείᾳ, ἐν ἴσῳ εἶναι, etc.; ἐν is also used of the persons in whose might or power something lies. (b) Being on, as, ἔσται ἐν οὐρεσιν, etc. (c) Being at, by, or beside, ἐν ποταμῷ, 'beside the river.' In Attic especially of places, particularly cities, within whose territory or boundaries something happens, as, a battle.

2. Temporal,—in, within, during a space of time.

3. Causal and figurative: a. of means and instrument, when the means is conceived as the object within whose domain an action

<sup>1</sup>Brugmann, l. c. Walde, *in*.

<sup>2</sup>For further cases of ἐν c. acc. v. Solmsen, *Präpositionsgebrauch in gr. Mundarten*, Rh. M. 1906, 492-510. Roberts and Gardner, *Introd. to Gk. Epigraphy*, p. 195, n. 5: "The use of ἐν c. acc. in inscr. is a marked characteristic of the Northern Doric, but is found also in Thessalian, Boeotian, Elean, Arcadian, Cypriote."

<sup>3</sup>Kühner-Gerth, II. 1. §432, S. 462 ff.

<sup>4</sup>How closely these usages correspond to the Eng. preposition *in*, may be seen by comparing the categories under which the uses of Eng. *in* are classified by Fernald, J. C. *Connectives of English Speech*, p. 102.

or circumstance falls. b. manner, ἐν τούτῳ τῷ τρόπῳ; including adverbial uses, ἐν τῷ φανερώ = φανερώς, etc. c. measure or accordance, 'in accordance with,' Thuc. 1. 79, ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις ποιεῖν.

#### A. ἐν IN HOMER

##### I. Prepositional Idioms

###### a. With nouns.

ἐν ἀγῶνι means in Homer 1. in a gathering or assembly, νεῶν ἐν ἀγῶνι Il. 15. 428; 16. 239; 500; 19. 42. 2. The assembly met to see games or contests, 'Ἀργεῖοι δ' ἐν ἀγῶνι καθήμενοι εἰσορόωντο ἔππους, Il. 23. 448; so 495. 3. The place where the contests were held,—the prizes are shown in the midst of the arena, Il. 23. 273, so 654; cf. 531;<sup>5</sup> Od. 24. 86, cf. ib. 8. 200, 238. The earliest case of ἐν ἀγῶνι clearly meaning 'contest' seems to be h. Hom. VI. 19, δὸς δ' ἐν ἀγῶνι / νίκην τῷδε φέρεσθαι<sup>6</sup>.

ἐν καρὸς αἴσῃ, Il. 9. 378, (ἄπαξ λεγ.) 'I hold him in the measure of, i. e., not worth, a hair,'<sup>7</sup> but the passage is much debated.

ἐν ἀνδράσιν, Od. 14. 176, καὶ μιν ἔφην ἔσσεσθαι ἐν ἀνδράσιν οὐ τι χερεία/πατρὸς ἐοῖο φίλοι; ib. 17. 354, ἐν ἀνδράσιν ὀλβιον εἶναι, so 18. 138.

ἐν ἀνθρώποισιν, 'among men,' Od. 1. 95 = [3. 78], ἥδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν, so Od. 4. 710. Od. 17. 419 = 19. 75, ἐγὼ ποτε οἶκον ἐν ἀνθρώποισιν ἔναιον, cf. h. Ven. 188. But Od. 1. 391, ἣ φῆς τοῦτο κάκιστον ἐν ἀνθρώποις τετύχθαι, is the beginning of the use with a superlative recurrent later with increased idiomatic force, cf. Plat. Lys. 211 E, τὸν ἄριστον ἐν ἀνθρώποις ὄρνυγα, 'the best quail in the world,' where the idiom is fully developed; cf. also Dem. 1246. 2 *et al.*<sup>8</sup> (V. *infra*, pp. 146, 147).

<sup>5</sup>This is doubtless the meaning of Il. 23. 531, ἡκιστος δ' ἦν αὐτὸς ἐλαυνέμεν ἄρμ' ἐν ἀγῶνι, although it might mean 'contest' here, if this use occurred elsewhere in the Iliad. Such a case may be transitional to the meaning 'contest.' The use of the phrase ἐν ἀγῶνι, so far as the meaning of ἀγών is concerned, cannot be considered apart from the other prepositional expressions with this noun, or from its use without a preposition. But the meanings given above are those distinguished by the Scholiast (Sch. A, Il. 18. 376); v. also Ebeling. sub ἀγών, together with the one case, Il. 7. 298 where it probably means the temple where men assemble for prayer to the gods, or possibly, as some interpret it, the assembly met for sacred purposes.

<sup>6</sup>Some think κατ' ἀγῶνας, Od. 8. 259, refers to the contests, as it might easily do, but it too may mean the place where the contests were held.

<sup>7</sup>This is Leaf's translation. See his note, also v. Ebeling, who quotes the ancient grammarians, and L. and S. sub κάρ. But differently, Leutsch, App. prov. II. 60 ftn.

<sup>8</sup>The distinction between ἄνδρες and ἄνθρωποι is probably felt in these expressions in Homer. This is emphasized in the later and more idiomatic develop-



ἐν δοιῷ, Il. 9. 230, 'in doubt.' So later, Callim. Iov. 5. Cf. Viger ed. Herm. 607.

ἐν νοτίῳ, Od. 4. 785 = 8. 55, ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν 'high out in the water.' Cf. the parallel expression with adv. ὑψι alone, Il. 14. 77, ὑψι δ' ἐπ' εὔνάων ὀρμimίσσομεν.

ἐν ὀνείρῳ, Il. 22. 199, ὥς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα δῖος κεν, here lit., but later it gained a real idiomatic touch and was used to mean 'all the wealth you could ever dream of.'<sup>9</sup> But Od. 19. 581 = 21. 79, τοῦ ποτε μεμνήσεσθαι ὅτῳμαι ἐν περ ὀνείρῳ, 'which methinks I shall yet remember, aye, in a dream' (B-L).<sup>10</sup>

ἐν ὀφθαλμοῖσιν, plastic, picturesque, pleonastic. Cf. Lat. *in oculis*, ἐν ὀφθαλμοῖσιν ἴδωμαι, i. e., 'in my presence,' Il. 1. 587, 18. 190; so Od. 10. 385; cf. Il. 18. 135; ἐν ὀφθαλμοῖσιν ὀρᾶσθαι, Il. 3. 306; Od. 8. 459; 14. 343; (νοήσας) Il. 24. 294, 312; h. Ven. 83, 179. Cf. later, Soph. Ant. 764, etc.<sup>11</sup> v. *infra*, p. 151.

ἐν παλάμῃς, Il. 1. 238; 5. 594; 15. 677; 18. 600; Od. 5. 234; but metaph. as a slight phrase, Il. 21. 469, μιγήμεναι ἐν παλάμῃσι, 'to mingle in blows,' i. e., 'to fight with'; 'to meet death at the hands of someone', Il. 5. 558, ἀνδρῶν ἐν παλάμῃσι κατέκταθεν; 7. 105, ἔνθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτῇ / Ἐκτορος ἐν παλάμῃσιν.

ἐν πείσῃ, Od. 20. 23, τῷ δὲ μάν' ἐν πείσῃ κραδίη μένε τετληνῖα/νωλεμέως, 'his heart verily abode steadfast in obedience to his word' (B-L). Since πείσα occurs only here,<sup>12</sup> the meaning of this expression, which is clearly idiomatic, is much disputed,<sup>13</sup> but it is probably nearly as

ment, ἐν ἀνθρώποις comes to mean 'among humankind,' i. e., 'in the world,' ἐν ἀνδράσιν 'among men' as contrasted with women and with cowards. Cf. Eur. Alc. 723, 732, *et al.* ἐν ἀνδράσι with εἶναι 'to count as a man,' 'to be deserving of the name of man,' v. *infra*, p. 146. The use of ἐν, 'among,' is the same in the phrases ἐν ἀθανάτοισι θεοῖσι, ἐν ἀθανάτοισι, ἐν λαοῖς, etc., h. Merc. 458, 461, 525; Cer. 84, 363; Ven. 106; XXXII. 16 *et saepe*. Cf. *infra*, ἐν πρώτοις, ἐν πᾶσι, etc.

<sup>9</sup>Theocr. 9. 16, ἔχω δέ τοι ὅσος' ἐν ὀνείρῳ/φαίνονται, πολλὰς μὲν εἶς, πολλὰς δὲ χιμαῖ-  
ρας.

<sup>10</sup>Cf. Ap. Rhod. 1. 290, οὐδ' ἐν ὀνείρῳ/ώσιδάμην. ib. 2. 306, οἷόν τ' ἐν ὀνείρασι θυμὸν ἰαίνων.

<sup>11</sup>Cf. Ap. Rhod. 1. 814.

<sup>12</sup>Except, with evident reference to this passage, Plut. 2. 453 D, Ἐρωτι μὲν γὰρ οὐδ' αὐτῷ πολλάκις ἔχοντι κατὰ χώραν ἐν τῇ Ὀμηρικῇ πείσῃ μένοντα τὸν θυμὸν (note explanatory prep. phr. κατὰ χώραν 'remain in its own place' 'undisturbed'); and Arcadius *de Accentibus* (Barker) 97. 20 who gives it in a list of dissyllabic barytones ending in σα, but thinks necessary to define it by ἡ πειθώ.

<sup>13</sup>Cf. Ebeling, Monro, Ameis, q. v. for discussion of meaning and for the other interpretation from root πειθ, 'to bind,' akin to πείσμα 'a cable' and πειθερός

given above, i. e., 'his heart stood at persuasion' (from root πιθ-, πείθω).

ἐν προδοκῇσι, 'in a lurking-place,' Il. 4. 107, almost an idiom, although ἄπ. λεγ. Cf. ἐν δοκοῖσιν, Archil. 62.<sup>14</sup>

ἐν προμάχοισι, 'amid the champions,' allied to ἐν πρώτοισι *infra*. Il. 3. 31; 4. 253; 11. 203; 15. 342, 522; 18. 456; 19. 414; Il. 4. 458, ἐσθλὸν ἐνὶ προμάχοισι, 'valiant among the champions,' so 17. 590. But in Od. 24. 526, ἐν δ' ἔπεσον προμάχοις, which looks similar, ἐν is not the preposition, but belongs with the verb, 'they fell upon the champions.' Cf. Tyrt. 8. 30 *infra*, p. 153.

Cf. ἐν πρώτοισι, 'among the foremost,' a slight military term of such frequent occurrence as to become a tag; Il. 8. 337, 536; ἐνὶ πρώτοισι μάχεσθαι, Il. 9. 709, so 12. 324; 11. 61, 296, 675; 12. 306; 15. 643; 19. 424; Od. 8. 180. Cf. *infra*. Aesch. Pers. 443. With Il. 11. 61 cf. as a variant 64, μετὰ πρώτοισι so Il. 9. 12, etc. Cf. also ἐν προμάχοισι *supra*.

Opp. ἐν πυμάτοις, 'in the rear,' Il. 11. 65.

ἐν πυρί, Il. 2. 340, metaphorical use with idiomatic tone, ἐν πυρὶ δὴ βουλαὶ τε γενοῖατο μῆδεά τ' ἀνδρῶν, 'let counsels and the devices of men be cast into the fire';<sup>15</sup> but merely a tag, Od. 9. 378; 18. 44, etc.

Cf. ἐν πυρὸς αὐγῇ, 'in the firelight,' (a slight phr.), Il. 9. 206, cf. Od. 6. 305, ἣ δ' ἦσται ἐπ' ἑσχάρῃ ἐν πυρὸς αὐγῇ.

ἐν χερσὶ: Il. 15. 741, τῷ ἐν χερσὶ φῶς, οὐ μειλιχίῃ πολέμοιο, 'safety is in our hands (i. e., in prowess or in battle), not in slackness of war'; cf. Il. 16. 630, ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ' ἐνὶ βουλῇ, i. e., depends on the hands.

But usually ἐν χερσὶ is literal, and most commonly part of the formula τιθέναι τι ἐν χερσὶ τινι or τινος, Il. 1. 441, 446; 18. 545; 19. 18; 23. 152 *et saepe* (sixteen or more times in addition).

*Sing.* ἐν χειρὶ τίθει δέπας, Il. 1. 585; 24. 101; Od. 13. 57; 15. 120, etc. In most cases the singular is used of something that would naturally be held in one hand only, as of a cup, a weapon, a staff, Il. 8. 493; 15. 443; 16. 117; 17. 604; 23. 568; 24. 284=Od. 15. 148; Od. 3. 443; 10. 389; 21. 59; h. Ap. 535, etc., but Il. 8. 289, πρεσβήϊον ἐν χειρὶ θήσω, where the gift of honor may be a chariot and horses.

(=Lat. *adfinis*); Schol. ἐν δεσμοῖς, 'his heart stood fast in bonds,' i. e., of self-control. For the fullest treatment v. Hentze, S. 32 in *Anhang zu Hom. Od. von Ameis IV.* Heft. 3te Aufl. Leipz. 1900, v. also A. L. Keith, *Simile and Metaphor in Greek Poetry*, 1914, p. 51.

<sup>14</sup>The meaning of this is doubtful, but Hesychius interprets it by ἐνέδρα.

<sup>15</sup>Sch. B. L. Ebeling: ἀφανισθήσεται.

Cf. Il. 20. 182 (of the sovereignty of Priam). The plural sometimes occurs as a variant in such cases, Il. 3. 367; 16. 801; Od. 14. 448; 16. 444; 21. 235 may be explained on metrical grounds; so also 18. 152 (w. *δέπας*) where it avoids hiatus. But Il. 23. 624 (*φιάλη*), Od. 3. 51 (*δέπας*)<sup>16</sup>, 8. 406 (*ξίφος*) cannot be accounted for in this way.

Cf. further, *ἐν χειρὶ* c. Gen. Il. 13. 653, 'breathing out his spirit in the arms of his dear comrades,' so 22. 426; Od. 1. 238. Cf. also Il. 6. 81, *πρὶν αὐτ' ἐν χειρὶ γυναικῶν/φεύγοντας πεσέειν*. Cf. also as a variant *ἐν παλάμῃς*.

*ἐνὶ χώρῃ/ἔξετ'*, 'sat down in his place,' i. e., his proper place, Il. 23. 349, has a suggestion of familiarity. Compare the later *ἐν χώρῃ*<sup>17</sup>; also *κατὰ χώραν* with *εἶναι*, *μένειν*, etc. Hdt. 4. 135; 7. 95 *al.* Cf. *infra*, p. 155.

b. With adjectives.

*ἐν καθαρῷ*: Il. 8. 491=10. 199, of an open space, here clear of the bodies of the dead. Il. 23. 61, of a clear space on the beach. This is the beginning of a later phrase whose most idiomatic use is found in Soph. O C 1575 v. *infra*, p. 156.

*ἐν μέσῳ*, sometimes as a phrase, although often not more than a tag. Il. 3. 69, 90, *ἐν μέσῳ* of the space between the two armies=*ἐν μεταχειμῖω*, cf. *εἰς* p. 84.

Il. 17. 375, *τοὶ δ' ἐν μέσῳ ἄλγε' ἔπασχον*, 'they who were in the midst' (phr.); cf. Il. 10. 474, 'Πῆσος δ' ἐν μέσῳ εὐδε; Od. 9. 429, *ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκε* (of the middle one of three sheep). Variant, *ἐν μεσσάτῳ* Il. 8. 223=11.6

*ἐν μέσσοισι*, Il. 4. 212, *ὁ δ' ἐν μέσσοισι παρίστατο*, 'he stood in their midst,' cf. 7. 384, 417; [19. 77]; Od. 24. 441.<sup>18</sup> Cf. *εἰς*. In Il. 11. 413, *ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες*, almost synonymous with *μετὰ σφίσι*. Il. 12. 209, *κείμενον ἐν μέσσοισι* of a snake that lay in their midst. But Il. 18. 507 of a prize lying in the midst, *κεῖτο δ' ἄρ' ἐν*

<sup>16</sup>Edd. vary in text and explanations. Ameis-Hentze, ad Od. 3. 51 and 13. 57, make a distinction in meaning between sing. and pl. '*ἐν χειρὶ τιθέναι* in die Hand legen, darreichen, meist einem Becher zum Trinken; *ἐν χειρὶ τιθέναι*, einhändigen, überlegen, von Geschenken oder Kampfpreisen.' But Düntzer, ad Od. 3. 51, is of the opinion that Aristophanes and Aristarchus probably wrote the singular in all passages in which it is a question of one hand, unless for the sake of avoiding hiatus (as Od. 18. 152), or *metri causa* (as Od. 14. 448; 16. 444; 21. 235). He makes no comment on Il. 23. 624 or Od. 8. 406, although he reads the plural.

<sup>17</sup>Xen. Hell. 4. 2. 20; 8. 39; Cyr. 7. 1. 23, etc., v. *infra*, p. 155.

<sup>18</sup>Cf. Ap. Rhod. 1. 464, *αὐδα ἐνὶ μέσσοισι τέον νόον* 'speak out in our midst.'

μέσσοισι δύνω χρυσοῖο τάλαντα is half technical. Cf. *εἰς μέσον* 23. 704. From this developed an idiomatic phrase which appears to be a Homeric reminiscence. Cf. Theogn. 994, Bacchyl. XIV. 53 *et al.* v. *infra*, p. 158. Il. 19. 364, *ἐν δὲ μέσσοισι κορύσσετο δῖος Ἀχιλλεύς*; cf. 18. 569; 20. 15, *ἴξε δ' ἄρ' ἐν μέσσοισι*; 23. 134, *ἐν δὲ μέσσοισι φέρον Πάτροκλον ἑταῖροι*; Il. 24. 162, *ὁ δ' ἐν μέσσοισι γεραίος*. Od. 4. 281, *ἤμενοι ἐν μέσσοισιν*.

*ἐν πᾶσι*, 'among,' i. e., 'before all' = Lat. *coram*. Od. 2. 194; 16. 378, *ἐρέει δ' ἐν πᾶσιν ἀναστάς*: cf. Hdt. 7. 8 *et al.*, *infra*, p. 159. Cf. also Il. 9. 121, *ὑμῖν δ' ἐν πάντεσσι* 'in the midst of you all,' cf. 528<sup>19</sup>, also Il. 10. 445, *ἐν ὑμῖν*.

*ἐν πολλοῖσιν*, Od. 17. 265, *καὶ ἐν πολλοῖσιν ἰδέσθαι*, of the palace of Odysseus, 'to be seen,' i. e., conspicuous, 'even among many.'

*ἐν πρώτοισι*, v. *supra*, p. 137. *ἐν πυμάτοισι*, v. *supra*, p. 137.

c. With demonstrative.

*ἐν τοῖσι*, Il. 5. 395, *τλῇ δ' Ἀΐδης ἐν τοῖσι πελώριος ὠκὺν οὔστών*.<sup>20</sup>

d. With participle as substantive.

*ἐν περιφαινομένῳ*, Od. 5. 476 (B-L-*'in a place of wide prospect'*); for the meaning cf. (with noun expressed), h. Ven. 100, *σοὶ δ' ἐγὼ ἐν σκοπιῇ, περιφαινομένῳ ἐνὶ χώρῳ / βωμὸν ποιήσω*, where it explains *ἐν σκοπιῇ*.

## II. *Proverbial*

*ἀλλ' ἢ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται*, Il. 17. 514 = 20. 435 = Od. 1. 267 = 16. 129; Od. 1. 400; seems already to have become proverbial. For the thought cf. Il. 7. 102.

## III. *Technical*

### Military:

*ἐνὶ σταδίῃ*, 'in close combat,' Il. 7. 241; 13. 514;<sup>21</sup> *ὕσμινη* to be supplied, cf. 13. 314 where it is expressed.

*ἐν τελέεσσι*, 'in squadrons,' or 'divisions' throughout the camp, always of taking a meal *κατὰ στρατὸν ἐν τελέεσσι* Il. 11. 730; cf. Hdt. *κατὰ τέλεα*.

Of harnessing the horses to the chariot: *ἐν δὲ παρηορίησιν*, Il. 16. 152, of putting the horse 'in the side-traces,' (only here).

<sup>19</sup>Cf. Ap. Rhod. 2. 10.

<sup>20</sup>V. Ebeling: this is variously interpreted, 'like these,' i. e., 'among these,' also 'under these circumstances.' Ameis joins *ἐν τοῖσι πελώριος*, but Hades could hardly be spoken of as *πελώριος* in comparison with Mars and Juno.

<sup>21</sup>So Ap. Rhod. 1. 200.



From the race-course:

ἐν νύσση, Il. 23. 338, ἐν νύσση δέ τοι ἵππος ἀριστερὸς ἐγχιρμιφθήτω, 'let the left horse hug the turning-post,' cf. 344, 'at the turning-post,' cf. ἀπὸ νύσσης *supra*, p. 36, with a slightly different force of νύσση as the starting-point in the foot-race, Il. 23. 758, Od. 8. 121.

Almost tech. in Odyssey, ἐν νόστῳ, 'on my way home,' Od. 4. 497; 5. 108; 11. 384; 24. 96.

IV. *Elliptical* (some form of δόμος, οἶκος, or, μέγαρον omitted)<sup>22</sup>.

εἰν Ἀἶδαο, Il. 22. 389; Od. 11. 211; εἰν Ἀἴδος, Il. 24. 593. (Dat. sometimes expressed, εἰν Ἀἶδαο δόμοισι, Il. 22. 52; Od. 4. 834, etc.) ἐν Ἀλκινόοιο, Od. 7. 132; ἐν ἀφνειῷ ἀνδρὸς, Od. 11. 414; ἐν ἀφνειῷ πατρὸς, Il. 6. 47. ἐνὶ Κίρκης, Od. 10. 282 (cf. Κίρκης δ' ἐν μεγάρῳ, Od. 11. 62). Cf. similar phr. in Attic, v. *infra*, p. 168. Cf. also εἰς, pp. 84, 103, ἐκ 50, 59, 60.

#### V. *Temporal*

ἐν φάει,<sup>23</sup> Il. 17. 647, ἐν δὲ φάει καὶ ὄλεσσον, ἐπεὶ νύ τοι εὖαδεν οὕτως (L-L-M. 'so it be but in the light, e'en slay us, since that, it seemeth, is thy pleasure'); Od. 21. 429, νῦν δ' ὥρῃ καὶ δόρπον Ἀχαιοῖσιν τετυκέσθαι/ἐν φάει, 'while it is yet daylight.'<sup>24</sup> In the later poets often of the light of life, v. *infra*, p. 153.

ἐν ὥρῃ, Od. 17. 176, ἐν ὥρῃ δεῖπνον ἐλέσθαι = *iusto tempore*, (of taking dinner at the proper time). Cf. Pind. Ol. VI. 28, *tempestive, in tempore* Hdt. 1. 31, Ar. Vesp. 242, etc., v. *infra*, p. 183.

#### VI. *Adverbial*

ἐν ἡσυχίᾳ κατέεργε, i. e., ἡσυχῶς, h. Merc. 356, cf. *infra*, Hdt. 5. 92, 93, v. p. 178, etc.

ἐν μοίρῃ in the same sense as the frequent κατὰ μοῖραν, 'rightly, duly, fitly,' Il. 19. 186; Od. 22. 54; cf. Plat. Legg. 775 C, v. p. 181.

ἐν δ' ὀλίγῳ συνέλασσε *in breve contraxit*, h. Merc. 240; cf. Hdt. 8. 11 'within a small compass' (of space), also of time, Pind. Pyth. VIII. 92, etc., v. *infra*, p. 172.

#### VII. *Tags*

##### 1. Military:

Expressions for 'in the throng,' 'in the press,' 'in the battle':

<sup>22</sup>v. however, n. 120, p. 168, *infra*.

<sup>23</sup>In Il. 11. 173, ἐν νυκτὸς ἀμολγῶ, 'at the dead of night,' ἐν is probably used for metrical reasons, since νυκτὸς ἀμολγῶ occurs often without a prep., e. g., Il. 15. 324; 22. 28; Od. 4. 841; h. Merc. 7, etc.

<sup>24</sup>v. Sch. H.

ἐν δηϊότητι, Il. 16. 815; 17. 2, cf. ἐν αἰνῇ δηϊότητι, Il. 3. 20; 7. 40, 51; 13. 207, 603; 15. 512; 22. 64; Od. 11. 516; 12. 257; 22. 229; ἐν μέσση ὑσμίνῃ δηϊότητος, Il. 20. 245, for ὑσμίνη cf. Il. 15. 340, ἐν πρώτῃ ὑσμίνῃ (v. also *supra sub* ἐνὶ σταδίῃ).<sup>25</sup>

ἐν ὀμίλῳ, Il. 8. 94, κακὸς ὡς ἐν ὀμίλῳ 'like a coward in the throng'; 269, τιν' οὔστεύσας ἐν ὀμίλῳ; cf. Od. 8. 216. Cf. Il. 17. 471, 20. 173, πρώτῳ ἐν ὀμίλῳ, 'in the forefront of the throng'; Od. 4. 791, ἀνδρῶν ἐν ὀμίλῳ; 11. 514 parallel w. ἐν πληθυῖ v. *infra*. Cf. other preps.

ἐν πληθυῖ, Od. 11. 514, οὐ ποτ' ἐνὶ πληθυῖ μένεν ἀνδρῶν οὐδ' ἐν ὀμίλῳ; cf. Il. 22. 458, ἐνὶ πληθυῖ μένεν ἀνδρῶν.

2. Expressions meaning 'in the heart,' 'in the mind,' 'in the breast,' usually plastic, but in some forms the beginning of later phrases:

ἐν θυμῷ, plastic, Il. 3. 9, ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοις 'eager at heart to give succour to each other'; 24. 491, χαίρει τ' ἐν θυμῷ (but without prep. Il. 16. 255, 21. 65, ἤθελε θυμῷ); 24. 523, ἄλγεα δ' ἔμπης/ἐν θυμῷ κατακεῖσθαι ἔασομεν ἀχνύμενοί περ' 'though grieving we will let our sorrows lie quiet in our hearts'; cf. Od. 1. 119, 4. 158, 7.75 *et al.* W. βάλλω slightly id.: Od. 1. 200, μαντεύσομαι, ὡς ἐνὶ θυμῷ/ἀθάνατοι βάλλουσι, 'as the immortals put it into my heart.' Cf. similar usage with other related nouns. ἐν στήθεσσι Il. 5. 513 *infra*; Pind. Ol. XIII. 21, πολλὰ δ' ἐν καρδίαις ἀνδρῶν ἔβαλον/ᾠραι; cf. ἐν φρεσὶ θήσω Il. 19. 121 *infra*; later, w. Dat. alone Aesch. Pr. 705; also εἰς θυμὸν βαλεῖν Soph. O T 975 *et al.* v. εἰς, p. 89. Middle: Il. 20. 195, ὡς ἐνὶ θυμῷ/βάλλεαι;<sup>26</sup> cf. Od. 12. 217, σοὶ δὲ . . . ᾧδ' ἐπιτέλλομαι· ἄλλ' ἐνὶ θυμῷ/βάλλευ, 'put it into thy heart,' i. e., 'lay it to heart'; cf. Il. 15. 561, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ; cf. Hes. Op. 297, ὃς δέ κε μήτ' αὐτὸς νόη μήτ' ἄλλου ἀκούων/ἐν θυμῷ βάλληται, ὃ δ' αὐτ' ἀχρήϊος ἀνὴρ, 'he who . . . does not lay it to heart,' so Op. 107, ἐνὶ φρεσὶ βάλλεο v. *infra*, p. 142.

ἐν, ἐνὶ στήθεσσι: θυμός ἐνὶ στήθεσσι, very frequent, about forty times in Il., Od., and Hom. hymns, Il. 2. 142; 3. 395; 4. 208, 309; 6. 51, etc. Other uses, not with θυμός: Il. 3. 63; 4. 430; 9. 554, 610; 10. 9, 90; 14. 140; 17. 139; 20. 20; 24. 41; Od. 2. 304; 3. 18; 7. 309; 10. 329; 13. 255, 330; 16. 275; 17. 47, 403; 20. 22, 366; 21. 317, etc. mostly plastic and pleonastic. Il. 5. 513, ἐν στήθεσσι μένος βάλε ποιμένι λαῶν,

<sup>25</sup>ὕσμινη, a Homeric word, occurs again Minerm. 17. 7 c. gen. ἐν ὑσμίνῃ πολέμοιο.

<sup>26</sup>L. M. translate: 'as thou imaginest in thy heart,' others, 'that thou may'st lay it to heart.' Cf. μετὰ φρεσὶ, Il. 9. 434, εἰ μὲν δὴ νόστον γε μετὰ φρεσὶ . . . /βάλλεαι, 'if thou dost meditate in thy heart.'

Apollo 'put courage in the heart of the shepherd of the hosts'; cf. *ἐν θυμῷ βαλεῖν supra*. Cf. Il. 13. 732, *ἐν στήθεσσι τιθεῖ νόον* . . . . / *ἔσθλόν*; cf. 17. 470. (Often with *νόος* or *νόημα*, cf. Theogn. 121).

*ἐνὶ φρεσὶ*, plastic and pleonastic: Il. 8. 202, 413; 18. 88, *νῦν δ' ἴνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη* 'that thou mayest have sorrow in thy heart a thousandfold'; Od. 4. 632, *ἦ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί*, 'do we know at all, or do we not?' Cf. 676. Il. 19. 169, 178; 21. 61, 101, 386, 583; Od. 1. 115, 151 *et saepe* (some fifty times or more). For recurrence of Homeric tag, cf. Hes. Op. 531, *καὶ πᾶσι ἐνὶ φρεσὶ τοῦτο μέμνην*; Ap. Rhod. 4. 23, *ἐν φρεσὶ θυμός*. But Il. 19. 121 (slight phr.), *ἔπος τί τοι ἐν φρεσὶ θήσω*, 'a word I will speak to thee for thy heed,' so Il. 21. 145, 'put courage in his heart'; Od. 3. 76; cf. w. *ποιεῖν*, Od. 14. 273; Il. 13. 121 (middle), *ἀλλ' ἐν φρεσὶ θέσθε ἕκαστος/αἰδῶ καὶ νέμεσιν*, 'but let each man conceive shame in his heart, and indignation,' so Od. 4. 729, *σχέτλιαι, οὐδ' ὕμεῖς περ ἐνὶ φρεσὶ θέσθε ἕκαστη/ἐκ λεχέων μ' ἀνεγεῖραι*, 'Oh, woman, hard of heart, that even ye did not each one let the thought come into your minds to rouse me from my couch' (B. and L.). Cf. w. *βάλλεσθαι*, Hes. Op. 107, *σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν*, cf. *ἐν στήθεσσι, ἐν θυμῷ βαλεῖν supra*,<sup>27</sup> v. p. 149, *infra*.

### 3. Local designations.

a. 'In the house,' 'in the halls,' also terms for parts of the house: *δόμοις ἐν*, Il. 11. 223; 13. 466; 15. 95; Od. 19. 584; Il. 9. 382. *ἐν δώμασιν*, Il. 23. 89; Od. 10. 449, *et al.* Cf. Bacchyl. V. 173, v. *infra*, p. 206. *ἐνὶ οἴκῳ*, cf. Ger. *hier im Hause*, Od. 15. 174; cf. 1. 359; 21. 353; 9. 206; 19. 514; 12. 451; 15. 516; 16. 121; 19. 314; 20. 34, 129, 308; *domi suae*, 17. 532; 14. 331=19. 288 cf. 15. 157; 3. 349; 4. 112=144; 11. 190; 16. 140.

*ἐν μεγάρῳ*, some twenty or more times, pl. *ἐν μεγάροις*, *ἐνὶ μεγάροις*, about 144 times without modifier, with modifying possessive about twenty-one times, with Genitive about seventeen.<sup>28</sup> Sometimes merely plastic, cf. Il. 3. 207; 6. 217; 5. 270; 7. 148; 11. 76, etc., 18. 325 (like *ἐν δόμοις* in Eur.).

*ἐν προδόμῳ*, 'in the vestibule or porch,'<sup>29</sup> Il. 9. 473 balanced with *ὑπ' αἰθούσῃ αὐλῆς*; Od. 14. 5; 15. 5, 466; 20. 1, 143 *et al.* Cf. Il. 24. 673, *ἐν προδόμῳ δόμον*, Od. 4. 302 where it is apparently the same as *αἰθούσῃ* in 297.<sup>30</sup>

<sup>27</sup>Cf. Ap. Rhod. 2. 256, *μή μοι ταῦτα νόῳ ἐνὶ βάλλεο*.

<sup>28</sup>L. and S. *ἐν μεγάροις* 'quietly at home' as opp. to war and traveling, Il. 1. 396; Od. 18. 183, etc.; but also opp. to *ἐπ' ἀγροῦ*, Od. 22. 47.

<sup>29</sup>v. Seymour, *Life in the Homeric Age*, 179, 185.

<sup>30</sup>v. Seymour, l. c. 186<sup>2</sup>. Cf. Ap. Rhod. 3. 278.

*έν προθύροις* w. *στήναι* 'in the doorway,' 'in the gateway,' Il. 11. 777; Od. 7. 4; 8. 304, 325; 10. 220; 16. 12; Ep. 15. 12. But *πρόθυρον* also of the open space before the entrance to the main hall,<sup>31</sup> so apparently Il. 22. 71; Od. 4. 20.

b. Of the place of a wound:

*έν καιρίῳ* 'in a vital part,' Il. 4. 185, cf. 11. 439, *κατὰ καιρίον* (which some texts print as one word).

*έν συννεοχμῶ* 'in the juncture of the head and neck,' Il. 14. 465 *ἀπ. λεγ.*

c. Miscellaneous:

*έν ἀγορῇ*: Il. 7. 382, *τοὺς δ' εὖρ' εἰν ἀγορῇ*. a. 'in the assembly,' or, b. 'in the place of assembly,' cf. 414; 9. 13, *ἴζον δ' εἰν ἀγορῇ τετιηότες*; cf. 19. 88, of the place of assembly, half technical. Il. 18. 497 opp. to *ἐπὶ προθύροις* 'and the women marvelled standing each at her own door, but the folk were gathered in the assembly place,' *λαοὶ δ' εἰν ἀγορῇ ἔσαν ἄθροοι*. c. Mention of the *ἀγορά* clearly as a market-place like the Roman forum is first found in Epigr. Hom. 14. 5, *πολλὰ μὲν εἰν ἀγορῇ πωλεύμενα, πολλὰ δ' ἀγναῖς*. This use is frequent later, but often, as in some of the passages cited above, meanings a. and b. are blended, so sometimes, b. and c.; but cf. Dem. 1308. 31, *έν τῇ ἀγορᾷ ἐργάζεσθαι*. Cf. further Od. 3. 127, *οὔτε ποτ' εἰν ἀγορῇ δίχ'*, *ἐβάζομεν οὔτ' ἐνὶ βουλῇ*, 'neither in the assembly nor in the council'; for *έν βουλῇ*, Il. 2. 194, *έν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπε*; 202, *οὔτε ποτ' έν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ*, 'thou art . . . never reckoned either in battle or in council,' cf. Il. 16. 630 v. *supra*, p. 137, opp. to *έν χερσί*.

*έν αἰθέρι καὶ νεφέλῃσιν*, Il. 15. 20, *σὺ δ' έν αἰθέρι καὶ νεφέλῃσιν/ἐκρέμω* (very slight), so 192. *έν ἀλὶ κυλινθεῖ*, Od. 1. 162, 'the wave rolls them in the brine.' *ένὶ γαίῃ*, Il. 20. 279. *έν δαπέδῳ*, Od. 11. 577, *κείμενον έν δαπέδῳ*, 'lying on the ground.'

*έν δῆμῳ Ἰθάκης*, 'in the land of Ithaca, Il. 3. 201, Od. 16. 419; *έν δῆμῳ αὐτοῦ* 'in his own land,' Il. 9. 634; *έν δῆμῳ* Od. 11. 353; 18. 115; 23. 118<sup>32</sup>.

*έν δίφροισι*, Il. 23. 132, 370. *έν ἵπποισι*, Il. 11. 198, *έσταότ' ένθ'*, *ἵπποισι καὶ ἄρμασι κολλητοῖσιν*. *έν καυλῷ ἐάγῃ δολιχὸν δόρυ*, 'in the spear-shaft' (lit. stalk), Il. 13. 162, cf. 608; only in Il.

*έν κλισίῃσι*, Il. 12. 1; 24. 569 'in' or 'at the huts,' cf. Il. 2. 227, 778; 9. 263; 13. 253, 256; 23. 810; 24. 413; 11. 834; 19. 141, 179; 24. 554,

<sup>31</sup>v. Seymour, l. c. 1851.

<sup>32</sup>Frequent in Od. w. a modifier.



569. Cf. Bacchyl. XII. 135, *μίμνοντ' ἐν κλισίῃσιν* 'in their tents.' *Sing.* ἐν κλισίῃ, Il. 2. 19; 13. 261; 14. 10; 19. 211; 23. 549; 24. 17, 125; Od. 14. 408; 15. 301, 398; 16. 1; 17. 516.

ἐν κονίῃσι, 'in the 'dust,' of dying or falling in battle. Il. 3. 55, ὄτ' ἐν κονίῃσι μιγείης; 4. 482, πεσεῖν ἐν κονίῃσι; 5. 583, 586 (588, βαλεῖν); 12. 23; 2. 418, πρηνέες ἐν κονίῃσιν; 6. 43, cf. Hes. Sc. 365; Il. 13. 520 = 14. 452 = 17. 315; 16. 469 = Od. 18. 98; Il. 22. 330 cf. 402, etc.<sup>33</sup> But Od. 7. 153, 160, ἐπ' ἐσχάρῃ ἐν κονίῃσιν 'at the hearth in the ashes.'

ἐν λεχέεσσι, 'on the couch', i. e., 'on the bier,' Il. 24. 600, 702. Cf. Ap. Rhod. 1. 264.

ἐν νηυσί, Il. 3. 159, ἐν νηυσὶ νεέσθω, cf. 283; 11. 14; 4. 239, ἄξομεν ἐν νηέσσιν; cf. 8. 166; 16. 832; 19. 298; 23. 829; Od. 4. 82; cf. further Il. 2. 688; 9. 428, 691; 11. 826 = 16. 24; 12. 16; Od. 2. 226, 263; 11. 399, 406 cf. 24. 109; 13. 317; cf. sing. Od. 5. 27, 37; 10. 53; 12. 110; h. Ap. 404.

ἐν ξυνοχῇσιν ὁδοῦ, 'where the ways come together,' Il. 23. 330.<sup>34</sup> ἐν Διὸς οὐδαι, 'at the threshold of Zeus,' Il. 24. 527, ap. Plat. Rep. 379 D. ἐν περιωπῇ, 'on an outlook,' Il. 23. 451, but cf. εἰς v. p. 87, Il. 14. 8; Od. 10. 146.

ἐν Πύλῳ ἐν νεκέεσσι, Il. 5. 397; w. ἐν Πύλῳ cf. 11. 689 *et al.*; w. νεκέεσσι, 10. 349. Cf. ἐν Ἀργεῖ, Il. 6. 456 *et al.* and similar expressions.

ἄξαντ' ἐν πρώτῳ ῥυμῷ, 'they broke the car at the end of the pole,' Il. 6. 40; 16. 371.

ἐν τείχεϊ, 'inside the walls,' Il. 13. 764<sup>35</sup>; 22. 299.

ἐν φόνῳ, Il. 24. 610, οἱ μὲν ἄρ' ἐννήμαρ κέατ' ἐν φόνῳ, 'they lay weltering in their gore.'

αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον, 'in the farm-yard,' Il. 24. 640; cf. sing. Il. 11. 774. This meaning is Homeric usage only.

#### VIII. *Local use transferred to Abstractions*

ἐν ἄλγεσι, Il. 24. 568, μή μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνης, 'amid my sorrows,' is something like ἐν κακοῖς in the drama; only slightly different is Od. 7. 212, τοῖσιν κεν ἐν ἄλγεσιν ἰσώσαίμην, 'I might liken myself to them in my griefs.' Cf. Od. 21. 88, κεῖται ἐν ἄλγεσι θυμός,

<sup>33</sup>Cf. Tyrt. 9. 19; Ap. Rhod. 1. 1056, ἐν κονίῃσι καὶ αἵματι πεπτηῶτα, cf. 2. 107.

<sup>34</sup>Cf. Ap. Rhod. 1. 1006, ἐν ξυνοχῇ λιμένος 'at the entering in of the harbor'; 2. 318, ἀλὸς ἐν ξυνοχῇσιν; but 1. 160, ἐν ξυνοχῇ πολέμοιο 'in the stress of battle,' *et al.*

<sup>35</sup>i. e., 'in Troy.' Leaf and Bayfield ad loc.: "the use of the word is curious in a passage where the Greek wall has been so prominent."

'her heart lies in = is in sorrow.' Cf. *ἐν πάντεσσι πόνοισι* Il. 10. 245, 279; *ἐμέ στυγερῶ ἐνὶ πένθει λείπεις* Il. 22. 483, cf. p 197.

Il. 9. 319, *ἐν δὲ ἔῃ τιμῇ ἡμὲν κακὸς ἡδὲ καὶ ἐσθλός*, 'both the coward and the brave are in like honor.' Od. 10. 465, *οὐδὲ ποθ' ὑμῖν/θυμὸς ἐν εὐφροσύνῃ*.

Sometimes approaching adverbial force, Il. 9. 491, *ἐν νηπιέῃ ἀλεγεινῇ* 'in thy troublesome childishness'; cf. Il. 9. 143 = 285, *θαλῆν ἔνι πολλῇ*; Il. 22. 61, *αἴσῃ ἐν ἀργαλῇ φθίσει*.

Il. 7. 302, *ἡδ' αὖτ' ἐν φιλότῃ διέτμαγεν ἀρθμήσαντε*, 'reconciled in friendship,' (cf. *ἐν φιλότῃ* as a tag, Il. 2. 232; 14. 331; 24. 130; Od. 8. 313; h. Merc. 4; h. Hom. XXXIII. 5).

#### IX. *Noteworthy use of preposition*

*ἐν* instead of *μετά*: Il. 23. 703, *τὸν δὲ δωδεκάβοιον ἐνὶ σφίσι τῶν Ἀχαιοί*, 'and the Achaeans among them prized it at twelve oxen's worth.' Cf. *ἡ ἐκ κατ' αἴσαν ἔειπον ἐν ὑμῖν, ἥ ἐκ οὐκί*, Il. 10. 445, cf. *supra*, *ἐν πᾶσιν, ἐν ὑμῖν πάντεσσι, ἐν πρώτοις*, etc.

For comparison are noted here:

X. *ἐν δέ* as adv. a., 'and therein,' Il. 5. 740; 9. 361; 13. 797; 24. 472; Od. 4. 358; 7. 95; 13. 244, 247;<sup>36</sup> 17. 270 *et al.* b. 'And among them,' Il. 2. 588; Od. 4. 653, etc. Cf. Hdt. 2. 43; 3. 39 *et al.*

#### XI. *Prepositional compounds*

*ἐναριθμῖος*, 'of account' Il. 2. 202, cf. later *εἰς ἀριθμόν, ἐν ἀριθμῶ. ἐνδέξια*, adv. 'from left to right,' Il. 1. 597; 7. 184; Od. 17. 365, etc.

### B. LITERATURE AFTER HOMER

#### I. *Idiomatic phrases*

##### a. With nouns:

*ἐν ἀγκάλαις*, a familiar expression, as of the babe in arms, or the wife in fondling arms, from which develop occasional idiomatic or proverbial uses. Aesch. Ag. 723 of a pet lion cub, *πόλεα δ' ἔσκ' ἐν ἀγκάλαις*, etc., 'often hath he lain in fondling arms like a new-born babe'; cf. Suppl. 481 (literal), so Eur. Alc. 351; Bacch. 1277; Ion 280; cf. Rhes. 948; cf. Or. 464 without prep.; but in Xen. Cyr. 7. 5. 50 it becomes really an idiom, *ὥστε μόνον οἷκ' ἐν ταῖς ἀγκάλαις περιφέρμεν αὐτοὺς ἀγαπῶντες*. The singular is used of a child in the arms, Hdt. 6. 61. 4. Cf. use with other preps., *ἐπὶ, εἰς* v. p. 87, *πρός*.<sup>37</sup> Then metaph. of the arms of the sea as of something enfolding, Archil.

<sup>36</sup>So Ap. Rhod. 4. 657.

<sup>37</sup>Cf. Soph. Fr. (Nauck) 304, *πιστοὶ με κωχεύουσιν ἐν φορᾷ δέμας*, i. e., 'in their arms'; Eur. Bacch. 1238, *φέρω δ' ἐν ὠλέναισιν* . . . *τάδε*, cf. I. T. 1158.

frg. 29 = Aesch. frg. 462,<sup>38</sup> ψυχὰς ἔχοντες κυμάτων ἐν ἀγκάλαις; cf. Ar. Ran. 704; cf. Nausicr. 1. 2 K, πελαγίοις ἐν ἀγκάλαις. Then of the air holding the earth in its soft embrace, Eur. frg. 935, (*Trag. Frg.* 941). Cf. Cicero's interpretation, *N. D.* 2. 25. 65.

ἐν ἀγχόναίς, Eur. Hipp. 777, βοηδρομεῖτε πάντες οἱ πέλας δόμων / ἐν ἀγχόναίς δέσποινα, Θησέως δάμαρ. (sc. ἐστί cf. phr. w. εἶναι ἐν); id. Hel. 200, Λήδα δ' ἐν ἀγχόναίς / <sup>39</sup>θάνατον λαβεῖν.

ἐν αἵματι, Aesch. Eum. 606, ἐγὼ δὲ μητρὸς τῆς ἐμῆς ἐν αἵματι, tech. = δμαίος; cf. Sept. 141, σέθεν γὰρ ἐξ αἵματος / γεγόναμεν cf. Hom. Il. 19. 111, οὐ σῆς ἐξ αἵματός εἰσι γενέθλης; also Soph. O C 245, ὥς τις ἀφ' αἵματος ὑμετέρου προφανείσα. Cf. further other phrases of relationship, ἐν γένει *infra*.

ἐν ἀνδράσιν, cf. *supra* Hom. Od. 14. 176; 17. 358; 18. 138, gains an idiomatic sense in Euripides. Alc. 732, ἧ τὰρ ' Ἀκαστος οὐκέτ' ἔστ' ἐν ἀνδράσιν 'no longer counts as, i. e., is worthy of being counted as a man,' so 723; Andr. 591, σοὶ ποῦ μέτεστιν ὥς ἐν ἀνδράσιν λόγου,<sup>40</sup> cf. 590, σὺ γὰρ μετ' ἀνδρῶν, ὦ κάκιστε κάκ κακῶν; I. A., 945, ἐγὼ κάκιστος ἦν ἄρ' Ἀργείων ἀνὴρ, / ἐγὼ τὸ μηδὲν, Μενέλεως δ' ἐν ἀνδράσιν (Way: 'So were I basest among Argive men, A thing of naught,—and Menelaus a man!—') Or. 1528, οὔτε γὰρ γυνὴ πέφυκας οὔτ' ἐν ἀνδράσιν σὺ γ' εἶ. Cf. Timocles 5 K., οὐδ' ὁ Χαβρίου Κτήσιππος ἔτι τρίς κείρεται / ἐν ταῖς γυναιξὶ λαμπρὸς οὐκ ἐν ἀνδράσιν.

ἐν ἀνθρώποις, 'among men,' i. e., 'humankind,' especially as an idiom with the superlative and similar expressions, meaning 'in the world'; one of these meanings easily passes into the other. The phrase goes back to Hom. Od. 1. 95, v. p. 135 and w. superl. 1. 391 (v. *sub* Hom. pp. 10, 135). Theogn. 273, τῶν πάντων δὲ κάκιστον ἐν ἀνθρώποις, 'the worst evil in the world'; partitive gen. frequent w. this phr.; cf. 623, παντοῖαι κακότητες ἐν ἀνθρώποισι ἔασιν; 637, ἐλπίς καὶ κίνδυνος ἐν ἀνθρώποισιν ὁμοῖοι. Cf. Soph. Ant. 452; ib. 1242; Eur. Or. 126, ὦ φύσις, ἐν ἀνθρώποισιν ὥς μεγ' εἶ κακόν; cf. Ar. Nub. 841, ὅσα περ ἔστ' ἐν ἀνθρώποισιν σοφά. Ar. Frg. 357 K., βραδύτατος ὢν ἐν ἀνθρώποις δραμεῖν. Hdt. 1. 53, τάδε μαντήϊα εἶναι μούνα ἐν ἀνθρώποις, 'the only oracle in the world'; cf. id. 9. 16; Antiphon VI. 25; Andoc. 1. 67,

<sup>38</sup>Ubi v. Schol.: Δίδυμος φησὶ παρὰ τῷ Αἰσχύλῳ ἔστι δὲ οὕτως παρὰ Ἀρχιλόχῳ 'Ψύχας. . . ἀγκάλαις.'

<sup>39</sup>This noun is confined mainly to tragic diction, but Ar. Probl. 954<sup>b</sup>35 (nom).

<sup>40</sup>The idiom seems to result from the fusion of such expressions as this with the type seen in Hdt. 3. 120, σὺ γὰρ ἐν ἀνδρῶν λόγῳ (sc. εἶ); cf. p. 149; cf. Eur. Fr. 495, κείς ἀνδρῶν μὲν οὐ / τελοῦσιν ἀριθμόν 'they do not count in the number of men, for thought cf. ἐναριθμός Hom. Il. 2. 202; cf. further p. 149 n. 51.

πίστιν τῶν ἐν ἀνθρώποις ἀπιστοτάτην, 'the most untrustworthy in the world'; Xen. Mem. 3. 6. 2, καλὸν γὰρ, εἴπερ τι καὶ ἄλλο τῶν ἐν ἀνθρώποις; cf., w. comparative, Cyr. 2. 2. 18, οὐδὲν ἀνισώτερον νομίζω ἐν ἀνθρώποις εἶναι; cf. further Hell. 6. 3. 6; Ages. 8. 6; Hiero 11. 7, 15; the most striking instance is Plat. Lys. 211 E, τὸν ἄριστον ἐν ἀνθρώποις ὄρνυγα 'the best quail in the world'; Prot. 323 C, ἢ μὴ εἶναι ἐν ἀνθρώποις 'or else he ought not to be in the world'; cf. Gorg. 448 C; Aeschin. 1. 88. Cf. Dem. 1246. 2. Cf. ἐξ ἀνθρώπων in similar usage, v. p. 53, Lysias XIII. 73; Plat. Theaet. 170 E; Aeschin. I. 59, and neut. superl. c. gen. alone, Plat. Theaet. 148 B, ἄριστά γ' ἀνθρώπων; Legg. 636 E, κάλλιστ' ἀνθρώπων *et al.*

But cf. w. ἐν ἀνδράσιν *supra*, Philemon 119 K., σοὶ γὰρ τίς ἐστιν, εἰπέ μοι, παρρησία; / σὺ λαλεῖς ἐν ἀνθρώποισιν ὡς ἄνθρωπος ὢν; / τὸ δ' ὅλον περιπατεῖς, ἢ τὸν αὐτὸν ἄερα / ἐτέροισιν ἔλκεις, εἰπέ μοι, τοιοῦτος ὢν.

ἐν ἄντλῳ, Pind. Py. VIII. 12, τιθεῖς / ὕβριν ἐν ἄντλῳ, 'thou dost sink insolence in the sea,' metaph., i. e., cause it to disappear, but cf. εἰς ἄντλον Eur. Heracl. 168 metaph. for getting into a difficulty.

ἐν βάθροις, local, but slightly idiomatic, Eur. Tro. 47, εἴ σε μὴ διώλεσεν / Παλλὰς Διὸς παῖς, ἦσθ' ἂν ἐν βάθροις ἔτι, 'had Pallas, child of Zeus, not destroyed thee, thou would'st still stand firm.'<sup>41</sup> Cf. ἐκ βάθρων, 'from the foundations,' 'utterly,' Lat. *funditus*, ἐκ Eur. El. 608, *supra*, p. 65.

ἐν βασάνῳ, Pind. Py. X. 67, πειρῶντο δὲ καὶ χρυσὸς ἐν βασάνῳ πρέπει / καὶ νόος ὀρθός, cf. ἐν πείρᾳ Nem. III. 70, v. *infra*, p. 152. But ἐν βασάνοις, of testimony under torture, semi-tech. and freq. in the Orr. cf. Aeschin. II. 128, οὐδ' ἂν φησιν ἐν βασάνοις ἀνδραπόδων γενέσθαι.

ἐν γένει, equiv. to ἐγγενής or συγγενής, cf. other phr. of relationship, e. g., ἐν αἵματι *supra*. Aesch. Cho. 287, ἐκ προστροπαίων ἐν γένει πεπτωκότων 'from fallen kindred demanding vengeance.'<sup>42</sup> Soph. O T 1016, ὁθύνει' ἦν σοι Πόλυβος οὐδὲν ἐν γένει, cf. Eur. Alc. 904, ἐμοὶ τις ἦν ἐν γένει. Soph. O T 1430, τοῖς ἐν γένει<sup>43</sup> γὰρ τὰγγενῇ μάλισθ' ὀρᾶν / μόνους τ' ἀκούειν εἰσεβῶς ἔχει κακά (note parallelism w. ἐγγενῇ); c. gen. of the person to whom one is akin, nearly = ἐν αἵματι. Dem. 644. 72, τῶν ἐν γένει τοῦ πεπονητότος 'one of the kinsmen of the man who has suffered'; 1307. 28, οἱ μὴδὲν ἐν γένει. 1390. 7, ὑπὸ τῶν ἐν γένει 'by kinsmen.' But Eur. frg. 696, ἐν τῷ νῦν γένει<sup>44</sup> 'in the present generation'; Ar. Av. 162, merely literal c. gen. ἐν ὀρνίθων γένει.

<sup>41</sup>Cf. Shakespeare, 'Troy on its basis still had stood.'

<sup>42</sup>Tucker suggests a different, but less satisfactory interpretation.

<sup>43</sup>The opposite of this is οἱ ἔξω γένους, Soph. Ant. 660.

<sup>44</sup>Cf. Menander K. 223. 15. Arist. Men. 64. 29 has ὡς ἐν γένει λαβεῖν equiv. to ὡς καθόλου εἰπεῖν, 'to speak in general.'



ἐν δόξῃ, Pind. Ol. X. 63, ἀγώνιον ἐν δόξῃ/θέμενος εὖχος, ἔργῳ καθελών<sup>46</sup>. But Lysias 19. 49, c. γίγνεσθαι (of wealth which a man was reputed to have had) φαίνόμεθα . . . ἐψευσμένοι καὶ τῶν νεωστὶ ἐν δόξῃ γεγεννημένων (idiomat. phr.);<sup>46</sup> cf. Plat. Lach. 189 A, εἰ δὲ νεώτερος ὁ διδάσκων ἔσται, ἢ μήπω ἐν δόξῃ ὢν, 'or one not yet in repute.' Cf. pl. with article and adj. Isocr. IV. 150, οἱ δ' ἐν ταῖς μεγίσταις δόξαις ὄντες. But differently Plat. Soph. 241 B, ψευδῇ . . . ἔστιν ἐν δόξαις τε καὶ κατὰ λόγους, 'daring to say that falsehood exists in opinion and in words.'

ἐν ἔργῳ, Eur. I. T. 1190, οὐκουν ἐν ἔργῳ χέρνιβες ξίφος τε σόν, 'ready for action,' an isolated case which shifts the meaning 'in action,' 'in operation,' to 'ready for action, use.' But cf. Thuc. II. 89. 9 (w. art.) 'in,' i. e., 'during the action' (military) *in proelio*; cf. I. 105. 5; 107. 7; VII. 71. 3; VIII. 28. 2; 42. 3; 61. 3. But Eur. Bacch. 626, ἅπας δ' ἐν ἔργῳ δοῦλος ἦν, 'every slave was busied in the task,' Thuc. IV. 131. 3, ἥδη ἐν ἔργῳ ὄντων,<sup>47</sup> 'while they were engaged in the work,' cf. w. art. Thuc. I. 68. 2; 120. 5; 140. Xen. Cyr. 7. 1. 27 (without art.). But freq. contrasted w. ἐν λόγῳ 'in word and in deed' (not much more than a tag), Plat. Apol. 40 B, Rep. 382 E (cf. 382 A without prep.); 383 A; (pl.) Gorg. 461 C; Pol. 283 E; Rep. 396 A, 563 A; Legg. 717 D, etc.

ἐν ἡδονῇ, w. dat. of person, Eur. I. T. 494, ὅδ', εἴ τι δὴ σοι ταῦτ' ἐν ἡδονῇ μαθεῖν. (Cf. καθ' ἡδονήν, which is sometimes used with a personal construction, but usually means 'to do something, καθ' ἡδονήν,' cf. also πρὸς ἡδονήν.) Hdt. 4. 139, ὡς πάντα ποιήσουσι τὰ Σκύθησί ἐστι ἐν ἡδονῇ; so 7. 15, but with personal constr. Thuc. I. 99. 2; III. 9, ἐν ἡδονῇ ἔχουσί τινας 'are delighted with them'; (w. dat.) Andoc. II. 22. 22 (w. adj.); so without modifier, Plat. ἐπινομ. 977 B; Dem. 1438. 2 prooem. 28. Cf. ἐν χάριτι, *infra*.

ἐν θοίνῃ, Plat. Legg. 649 A, τοὺς γὰρ γόητας οὐκ ἐν θοίνῃ λέγω, 'I do not count enchanters as a guest,' i. e., 'I do not take them into ac-

<sup>46</sup>Var. ἐν δόξαν, ἐνδόξαν, ἐνδόξα, ἐνδοξα. Often translated *glorioso*, *honorifico*, but the passage is much disputed. Gildersleeve believes that the contrast with ἔργῳ must be insisted upon and translates 'setting before his mind the glory (εὖχος) of the games', Fennell, 'having set before him in anticipation glory in the games, having won it in deed.' The Scholiast, however, makes ἐν δόξῃ θ. εὖχος=ἐνδοξον νομίσας τὸ νικῆσαι which accords with the frequent usage of τίθεσθαι ἐν.

<sup>46</sup>Cf. *infra* εἶναι ἐν, γίγνεσθαι ἐν.

<sup>47</sup>Cf. *infra* εἶναι ἐν cf. Cic. ad Att. 2. 1. 5, *quod eos in hoc esse moleste fert* (i. e., *hoc agere, operam dare ne Clodius trib. plebis fiat*. Boot). Cf. Hor. Ep. 1. 1. 11, *omnis in hoc sum*, cf. Sat. 1. 9. 2, *totus in illis*.

count.' Jowett well translates 'for witchcraft has no place at our board.' (Cf. for literal use, Aesch. frg. 350 ap. Plat. Rep. 383 B, ἐν θοίῃῃ παρών); cf. *infra*, pp. 197, 198.

ἐν θυμῷ, cf. Hom. *supra*, p. 141, Hes. Op. 297, cf. ib. 107, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.<sup>48</sup> Cf. without prep. Aesch. Pr. 706, τοὺς ἐμοὺς λόγους, θυμῷ βάλλ'; Hdt. 9. 10, οἱ δὲ φρενὶ λαβόντες.<sup>49</sup> Cf. *supra*, p. 89. εἰς θυμόν Soph. O T 975, Hdt. 7. 51, etc.

ἐν λόγῳ, Tyrt. 10. 1, οὐτ' ἐν λόγῳ ἄνδρα τιθείμην, 'make of any account,'<sup>50</sup> quoted in Plat. Legg. 660 E; cf. *infra*, p. 198 other expressions w. τίεσθαι ἐν. Hdt. 1. 153; 3. 50, τοῦτο τὸ ἔπος ὁ μὲν πρεσβύτερος αὐτῶν ἐν οὐδενὶ λόγῳ ἐποιήσατο, so 7. 14; 16 γ 2; 57. 1; cf. ποιεῖσθαι ἐν *infra*, p. 197; cf. Xen. Hell. 7. 1. 26, where it is contrasted w. περὶ παντὸς ποιουμένους; (but cf. Hdt. 1. 4, οὐδένα λόγον τινὸς ποιεῖσθαι). Hdt. 9. 70, ἐν οὐδενὶ λόγῳ ἀπώλοντο 'without regard' (Cf. later Paus. 10. 28. 4.) Plat. Rep. 550 A, ἐν συμκρῶ λόγῳ ὄντας.<sup>51</sup> But Hdt. 3. 120, Σὺ γὰρ ἐν ἀνδρῶν λόγῳ (sc. εἶ) 'reckoned as a man,' cf. *supra*, ἐν ἀνδράσιν, p. 146, cf. 3. 125, ἐν ἀνδραπόδων λόγῳ ποιούμενος εἶχε; so 6. 19. 3; 6. 23; cf. Plat. Charm. 160 D, ἐν τῷ λόγῳ τῶν καλῶν 'in the class of the good'; Arist. Eth. N. 1131.<sup>b</sup> 20, ἐν ἀγαθοῦ γὰρ λόγῳ γίνεται τὸ ἔλαττον κακὸν πρὸς τὸ μείζον κακόν, 'is counted as a good.' Cf. ἐν μέρει, μοίρᾳ, τάξει, etc., c. gen. *infra*, pp. 179-182. As a familiar phrase = 'in conversation,'<sup>52</sup> Aesch. Suppl. 200, καὶ μὴ πρόλεσχος μῆδ' ἐφολλκὸς ἐν λόγῳ; cf. Cho. 679, πεύθομαι γὰρ ἐν λόγῳ; cf. 613 (pl.), ἄλλαν δ' ἦν τιν' ἐν λόγοις στυγεῖν φοινίαν Σκύλλαν, 'there was another to hate in our tale, the murderous Scylla.' Eur. I. A. 1542, ἦν τι μὴ σφαλεῖσά μου/γνώμη παράξῃ γλῶσσαν ἐν λόγους ἐμήν 'in the tale.'<sup>53</sup> Soph. El. 761 (idiomatic),

<sup>48</sup>Cf. R P p. 74, Porphy. v. Pythag. 40, ἐν φροντίδι θέσθαι, 'lay to heart.'

<sup>49</sup>Some MSS. (R S V) read ἐν φρενί.

<sup>50</sup>Cf. Flipse, diss. Leyden, 1902 *de vocis quae est λόγος significatione atque usu*, p. 46.

<sup>51</sup>Cf. Orac. ap. Schol. Theocr. 14. 48, ὑμεῖς δ' ὦ Μεγαρεῖς οὔτε τρίτοι οὔτε τέταρτοι/οὔτε δωδέκατοι, οὐτ' ἐν λόγῳ οὐτ' ἐν ἀριθμῷ, whence the expression became proverbial. With ἐν ἀριθμῷ cf. (without prep. and nearly lit.) Hom. Od. 11. 449, ὅς που νῦν γε μετ' ἀνδρῶν ἵζει ἀριθμῷ, Il. 2. 202 (prep. cpd.), οὔτε ποτ' ἐν πολέμῳ ἐναριθμῶς οὐτ' ἐνὶ βουλῇ (sc. εἶ), also εἰς ἀριθμόν, Eur. frg. 495, El. 1054 (v. *supra*, εἰς, p. 88). Cf. Lat. *qui aliquo sunt numero atque honore*. Caes. B. G. 6. 13; Verg. Aen. 11. 208. Cf. further, Soph. El. 1088 usually translated 'in' or 'on one account,' but there is question about the text v. Jebb *ad loc.* L. and S. apparently misinterpret Soph. O C 569, ἐν συμκρῶ λόγῳ/παρήκεν, 'as of small account.' λόγῳ here means rather 'speech' and the expression 'in brief words.'

<sup>52</sup>Cf. Plat. Lys. 204 A.

<sup>53</sup>Cf. Pind. Nem. IV. 94.

τοιαῦτά σοι ταῦτ' ἐστίν, ὥς μὲν ἐν λόγῳ/ἀλγεινά, 'so far as mere narration can convey an impression.'<sup>54</sup> Soph. Ai. 1096, τοιαῦθ' ἀμαρτάνουσιν ἐν λόγοις ἔπη (perhaps little more than plastic).<sup>55</sup> But (colloquial) Ar. Ach. 513, ἀτάρ, φίλοι γὰρ οἱ παρόντες ἐν λόγῳ, 'Friends, (voc.) present at this discourse,' so Av. 30. In Plat. Prot. 337 B, the emphasis falls upon ἐν λόγῳ in contrast with the preceding clause, εὐδοκιμεῖν μὲν γὰρ ἔστι παρὰ ταῖς ψυχαῖς τῶν ἀκούοντων ἄνευ ἀπάτης, ἐπαινεῖσθαι δὲ ἐν λόγῳ πολλάκις παρὰ δόξαν ψευδομένων 'in word, contrary to opinion.' The contrast between 'in word' and 'in deed' is frequent (v. ἐν ἔργῳ *supra*, p. 148);<sup>56</sup> ἐν λόγῳ is almost technical in Plat. of the argument, Lach. 194 C *et al*; but of prose opp. to verse, Rep. 390 A, ἐν λόγῳ ἢ ἐν ποιήσει, cf. (pl.) Legg. 816 A; Rep. 398 D of the words fitted to certain harmonies.<sup>57</sup>

ἐν νόμῳ, Pind. Isth. II. 38, ἐν Πανελλάνων νόμῳ, 'by the custom of,' so w. adj. modif. N. X. 28. Hdt. 1. 131, οὐκ ἐν νόμῳ ποιευμένους, 'considering it unlawful' (cf. ποιεῖσθαι ἐν *infra*, p. 198);<sup>58</sup> 7. 136. 1, οὔτε γὰρ σφίσι ἐν νόμῳ εἶναι προσκυνέειν, 'it is not their custom,' etc. (Cf. εἶναι ἐν ἔθει *infra*, p. 194), cf. κατὰ νόμον, Hes. Th. 417; Hdt. 1. 61; 6. 52. 3; 7. 41. 1; (pl.) 4. 62; etc. But Hdt. 8. 89, οἱ μὴ ἐν χειρῶν νόμῳ ἀπολλύμενοι, (id. and semi-tech.) 'dying in the *mêlée*, the fight.' Aeschin. I. 5, τοὺς ἐν χειρῶν νόμῳ τὰς πολιτείας καταλόντας 'by the law of force.' Cf. Ar. Pol. 1285<sup>a</sup>. 10, ἐν χειρὸς νόμῳ (*ubi* v. Newman); Dittenb. Syll.<sup>2</sup> 95. 39, ἐν χειρῶν νόμῳ. Cf. *eis*, p. 91.

ἐν οἴνῳ, οἴνοις, 'over the wine,' Lat. *inter pocula*,<sup>59</sup> cf. also Eng. 'over the teacups,' varies between sing. and pl. with or without the art. Ar. Lys. 1227, ἡμεῖς δ' ἐν οἴνῳ σύμποται σοφώτατοι; Plat. Legg. 649 D, πλὴν τῆς ἐν οἴνῳ βασιάνου; cf. 652 A; Amphip. 41 K., ἐνῇν ἄρ', ὥς ἔοικε, κὰν οἴνῳ λόγος/ἐνιοι δ' ὕδωρ πίνοντές εἰς' ἀβέλτεροι; cf. ἐπ' οἴνοις Pherecr. K. 153. 9; (pl.) Plat. Legg. 641 C (w. art.) τὴν ἐν τοῖς οἴνοις

<sup>54</sup>Cf. Soph. Ph. 319, with Jebb *ad loc.*

<sup>55</sup>Plat. Rep. 396 E, ἐν πολλῷ λόγῳ 'in a long speech.'

<sup>56</sup>Plat. (sing.) Apol. 40 B; Rep. 382 E, 383 A; (pl.) Gorg. 461 C, Polit. 283 E; Rep. 396 A; 563 A; Legg. 717 D *et al.* Com. Fr. Adesp. 389 K.

<sup>57</sup>Cf. further Timocl. 4. 7 K., ὁ τ' ἐν λόγοισι δεινὸς Ὑπερίδης ἔχει. Dem. 399. 184, οἷς γὰρ ἐστ' ἐν λόγῳ ἢ πολιτεία 'rests upon,' 'depends upon'. A solitary case is Xen. Cyn. 1. 11, ἐν λόγοις ἦν usually translated *in ore omnium*, i. e., 'he was very famous' (Flipse p. 67), but some texts read *συνῇν* (v. Ruehl).

<sup>58</sup>But Plat. Prot. 327 C, τῶν ἐν νόμοις καὶ ἀνθρώποις τετραμμένων.

<sup>59</sup>Conington *ad Pers.* 1. 30 cites *inter vina* Pers. 3. 100; *inter pocula*, id. 1. 30; Juv. 8. 217; *inter scyphos*, Cic. Fam. 7. 22; *in poculis*, Cic. de Sen. 14.

κοινήν διατριβήν, so 645 C.<sup>60</sup> Cf. παρ' οἴνῳ, e. g., Soph. O T 780. Cf. ἐν τῷ πότῳ, etc., *infra*, p. 152.

ἐν ὄμμασι, ὀφθαλμοῖς, (sometimes merely plastic and pleonastic, but freq. idiomatic): ἐν ὄμμασι, Aesch. Pers. 604 (half fig. and half lit.), ἐμοὶ γὰρ ἦδη πάντα μὲν φόβου πλέα/ἐν ὄμμασιν τὰνταῖα φαίνεται θεῶν (cf. ἐν ὥσί, 605); Soph. Tr. 241, τῶνδ' . . ./. . γυναικῶν ὧν ὀρᾷς ἐν ὄμμασιν, 'in your sight,' i. e., 'in your presence,' so 746; cf. Eur. Or. 1020; Hipp. 1265; cf. w. art. Thuc. II. 11. 7.

ἐν ὀφθαλμοῖς, Soph. Ant. 764, σύ τ' οὐδαμὰ/τοῦμόν προσόψει κρᾶτ' ἐν ὀφθαλμοῖς ὀρών, 'nor shalt thou ever set eyes more upon my face,'<sup>61</sup> a Homeric phr., cf. Il. 1. 587, etc., v. *supra*, p. 136. Cf. Eur. frg. 736. 5; Xen. An. 4. 5. 29, ἔχοντες . . . τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς; Plat. Theaet. 174 C (more id., juxtaposition with παρὰ πόδας interesting), περὶ τῶν παρὰ πόδας καὶ τῶν ἐν ὀφθαλμοῖς διαλέγεσθαι; Rep. 452 D, τὸ ἐν τοῖς ὀφθαλμοῖς δὴ γελοῖον opp. το ἐν τοῖς λόγοις, 'that which was ludicrous to the outward eye,' in contrast with 'reason.' In Aristotle as a pred. adj. or adv. often='evident,' cf. Ar. Pol. 1319.<sup>b</sup> 19 opp. to παρορᾶται, ἐν ὀφθαλμοῖς μᾶλλον εἶναι; Coel. 287.<sup>b</sup> 17, τῶν παρ' ἡμῖν ἐν ὀφθαλμοῖς φαινομένων; Rhet. 1384.<sup>b</sup> 1, διὰ τὸ ἐν ὀφθαλμοῖς ἀμφοτέρᾳ; 1372<sup>a</sup>. 24, τὰ λίαν ἐν φανερωῖ καὶ ἐν ὀφθαλμοῖς.<sup>62</sup> αἰδῶς ἐν ὀφθαλμοῖς is proverbial, Ar. Vesp. 447,<sup>63</sup> ἀλλὰ τοῦτοις γ' οὐκ ἐνι/οὐδ' ἐν ὀφθαλμοῖσιν αἰδῶς τῶν παλαιῶν ἐμβάδων; Eur. frg. 458, αἰδῶς ἐν ὀφθαλμοῖσι γίγνεται; cf. as variant Med. 219, δίκη γὰρ οὐκ ἔνεστ' ἐν ὀφθαλμοῖς βροτῶν;<sup>64</sup> cf. ἐπί as variant (the earliest occurrence of the phr.) Theogn. 85; cf. further, Arist. 1384.<sup>a</sup> 35, καὶ τὰ ἐν ὀφθαλμοῖς καὶ τὰ ἐν φανερωῖ μᾶλλον ὅθεν καὶ ἡ παροιμία, τὸ ἐν ὀφθαλμοῖς εἶναι αἰδῶ. Cf. εἰς, κατὰ, πρό (Aeschin. 2. 148, and contr. ἐξ); but cf. Ap. Rhod. 3. 93, αἰδῶς ἔσσετ' ἐν ὄμμασιν.

ἐν παραβύστω, 'in a corner' (metaph.) Dem. 715. 47 explained by λάθρα closely following; v. also Hyper. frg. 53. Cf. Arist. Top.

<sup>60</sup>Different, but comparable, ἐν δειπνοῖς, Soph. O T 779 (pl. for sing.), 'at a banquet,' cf. Ar. Eq. 529, ἐν συμποσίῳ (perhaps with a touch of familiarity), Amphis 14 K. ἐν συμποσίῳ; Alexis 9. K.

<sup>61</sup>V. Jebb. who compares for instrumental ἐν, Ant. 962, ἐν κερτομίῳς γλώσσαις 'with mockeries'; 1003, ἐν χηλαῖσιν . . . φοναῖς, 'with their talons'; 1201, ἐν νεοσπᾶσιν/θαλλοῖς 'with freshly-plucked boughs.'

<sup>62</sup>Cf. later, Theocr. 4. 7; Plut. Alex. 33. 4.

<sup>63</sup>V. Starkie ad loc. who compares also the dictum Πλάτων παρεκελεύετο τοῖς μαθηταῖς τρία ταῦτα ἔχειν, ἐν μὲν τῇ γνώμῃ σωφροσύνην, ἐπὶ δὲ τῆς γλώττης σιγὴν, ἐπὶ δὲ τῶν ὀφθαλμῶν αἰδῶ.

<sup>64</sup>If we retain the MSS. reading which the passages above cited confirm. Nauck, however, reads ἔνεστιν ὀφθαλμοῖς.



157.<sup>3</sup> 4. Cf. later, Luc. Nectom. 480. 17, οὕτω ταπεινὸς ἔρριπτο ἐν παραβύστω που. Cf. Plat. Gorg. 485 D, καταδεδυνότι δὲ τὸν λοιπὸν βίον βιῶναι . . . ἐν γωνίᾳ, cf. Lysis 206 E.

ἐν πείρᾳ, cf. ἐν βασάνῳ *supra*, p. 147. Pind. Nem. III. 70, ἐν δὲ πείρᾳ τέλος/διαφαίνεται, but Xen. An. 1. 9. 1, τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι, 'to be acquainted with Cyrus.'

ἐν πολέμῳ, mainly temporal in force, 'at war', 'in the time of war,' but it may have a fig. local meaning, often with the idea of means involved Bacchyl. V. 131, "Ἀρης/κρίνει φίλον ἐν πολέμῳ. A frequent expression, only a few cases will be noted: Plat. Lach. 179 C (contr. w. ἐν εἰρήνῃ *et saepe* v. *infra*, p. 174); 182 C; 193 A; 195 A; Menex. 234 C, τὸ ἐν πολέμῳ ἀποθνήσκειν; 242 A, τὴν πόλιν . . . ἐν πολέμῳ τοῖς Ἕλλησι κατέστησε (v. *infra*, p. 199, καθίστημι ἐν). Cf. Menander Perikeir. 165 (Capps), ὁμύνω . . . ἐν πολέμῳ καθέσταμεν, 'at war'. Cf. ἐν δαΐ 'in war' Aesch. Sept. 926 (slight phr.), in Hom. Il. 13. 286. ἐν δαΐ λυγρῇ, so Hes. Th. 560. Cf. ἐν μάχῃ, Xen. An. III. 2. 18; Plat. Rep. 333 E *et saepe*. Cf. ἐν φυγῇ, Plat. Lach. 182 B *et saepe*.

ἐν ποσί,<sup>65</sup> Pind. Pyth. VIII. 32, τὸ δ' ἐν ποσί μοι τράχον/ἴτω τέον χρέος,<sup>66</sup> *quod praesto est vel proximum*. Soph. Ant. 1327, τὰν ποσὶν κακά, 'before our feet,' 'claiming our immediate attention,' so Eur. Andr. 397; cf. Alc. 739, ἡμεῖς δέ, τοὺν ποσὶν γὰρ οἰστέον/στείχωμεν.<sup>67</sup> Hdt. 3. 79, καὶ ἅμα ἔκτεινον . . . τὸν ἐν ποσί γινόμενον, 'who was close at hand'; cf. Thuc. 3. 97; Plat. Theaet. 175 B, τὰ δ' ἐν ποσὶν ἀγνοῶν, 'every-day matters,' cf. Ar. Pol. 1263.<sup>a</sup> 18.<sup>68</sup>

ἐν τῷ πότῳ, like ἐν οἴνῳ *supra*, q. v. Plat. Prot. 347 C, ἀλλήλοις . . . συνεῖναι ἐν τῷ πότῳ; (pl.) Isocr. I. 32, τὰς ἐν τοῖς πότοις συνουσίας; cf. ἐν οἴνῳ Plat. Legg. 652 A. Aeschin. I. 168, ὡς ἐν τῷ πότῳ [ἡμῶν] καθαρίζοι; II. 47 (pl. w. art.), cf. ἐν πότοις Arist. Eth. N. 1114.<sup>a</sup> 6. Cf. παρὰ πότον Xen. An. 2. 3. 15; Symp. 8. 41; Epicrat. 5. 2. K.; Antiph. 124 K.

<sup>65</sup>Diels, *Vorsokr.*<sup>2</sup> p. 5. 30, τὰ ἐν ποσὶν, 'things at your feet,' nearly or quite literal. (To Thales who had fallen into a pit while looking at the stars: σὺ γάρ, ὦ Θαλῆ, τὰ ἐν ποσὶν οὐ δυνάμενος ἰδεῖν τὰ ἐπὶ τοῦ οὐρανοῦ οἶε γνῶσσεσθαι;).

<sup>66</sup>v. Gildersleeve ad loc. ἐν ποσί, 'on my path,' as ἐμποδῶν 'in my way'; ἐν is more forcible than παρὰ (cf. τὸ παρ ποδός. Pyth. III. 60; X. 62), πρό (Is. VII. 13), or πρὸς. Cf. also παρχειρός, Bacchyl. XIII. 10, v. Jebb. ad loc.

<sup>67</sup>Cf. Ap. Rhod. 3. 314, ἃ δ' ἐν ποσὶν ὑμῖν ὄρωρεν, 'the obstacles which have arisen in your path'; so ib. 835; cf. Anth. P. 5. 30. 4.

<sup>68</sup>For expression 'every-day matters,' cf. Arist. Eth. N. 1096.<sup>a</sup> 3, ἐν τοῖς ἐγκυκλίοις εἴρηται, 'in every-day discussions or writings,' cf. Ar. *de Caelo* 279.<sup>a</sup> 30, ἐν τοῖς ἐγκυκλίοις φιλοσοφίᾳσι.

*ἐν προμάχοισι*, Hom. phr. v. *supra*, p. 137, Tyrt. 8. 30, καλὸς δ' *ἐν* προμάχοισι πεσών. Cf. *ἐν πρώτοις* in Homer, v. p. 137.

*ἐν στόμασι*, Theogn. 240, πολλῶν κείμενος *ἐν στόμασιν*; Hdt. 3. 157, πάντες Ζῶπυρον εἶχον *ἐν στόμασι* αἰνέοντες, so 6. 136 (of blame). Cf. ἀνὰ στόμα, διὰ στόμα, στόματος, γλώσσης ἔχειν. Different is Ar. Ach. 198, κὰν τῷ στόματι λέγουσι,<sup>69</sup> on my palate.'

*ἐν τάφοις*, Aesch. Eum. 767, αὐτοὶ γὰρ ἡμεῖς ὄντες *ἐν τάφοις* τότε 'though dead and buried' (slightly idiomatic). Cf. Sept. 818, ἔξουσι δ' ἦν λάβωσιν *ἐν ταφῇ* χθόνα.

*ἐν τιμῇ*, (idiom. force very slight, if felt at all), Aesch. Pers. 166, *ἐν τιμῇ* σέβειν is a little plastic; cf. (w. adj.) Plat. Legg. 647 A (cf. w. adj. Hom. Il. 9. 319, *ἐν δέ ἱῃ τιμῇ* ἡμὲν κακὸς ἡδὲ καὶ ἐσθλός.) Soph. frg. 751 (pl.); Hdt. 1. 134, *ἐν τιμῇ* ἄγεσθαι; so 2. 83; cf. Plat. Rep. 538 E, ἀ μάλιστα ἦγεν *ἐν τιμῇ*. Hdt. 3. 3, Κῦρος *ἐν ἀτιμῇ* ἔχει, τὴν δὲ ἀπ' Αἰγύπτου ἐπικτήτων *ἐν τιμῇ* τίθεται (for *ἐν ἀτιμῇ* cf. Xen. Mem. 1. 2. 51,) cf. An. 2. 5. 38, (w. adj.), cf. Dem. 1400. 36. Cf. Philemon, 199 K., βούλου γονεῖς πρῶτιστον *ἐν τιμαῖς* ἔχειν. Cf. ἔχειν *ἐν*, εἶναι *ἐν* w. abstractions, pp. 193 ff., 197 f. Cf. tech. phr. p. 167 for οἱ *ἐν τιμαῖς*.

*ἐν τρόποις* c. gen. Aesch. Eum. 441, *ἐν τρόποις* Ἰξίονος 'in the manner of,' i. e., 'like,' so Ag. 918, γυναικὸς *ἐν τρόποις*; cf. (sing.) Plat. Legg. 807 A, *ἐν τρόπῳ* βοσκήματος ἕκαστον πιαινόμενον. Cf. adv. acc. c. gen. Aesch. Ag. 390, κακοῦ δὲ χαλκοῦ τρόπον. But *ἐν τῷ* ἑαυτῶν τρόπῳ Thuc. 7. 67 and *ἐν οἷῳ* τρόπῳ κατέστη id. 1. 97 are not idiomatic.

*ἐν φάει*, lit. in Hom. 'in the daylight,' Il. 17. 647; Od. 21. 429, etc., v. *supra*, p. 140. Cf. εἰς φάος, p. 90, *ἐν φάει*, Pind. Nem. IV. 38, 'in broad day'; frg. 203 (Schroeder). Aesch. Cho. 62, ῥοπή δ' ἐπισκοπεῖ δίκας/ταχεῖα τοὺς μὲν *ἐν φάει* opp. to τὰ δ' *ἐν μεταιχιμῷ* σκότου.<sup>70</sup> Eur. H. F. 517, εἰ μὴ γ' ὄνειρον *ἐν φάει* τι λεύσσομεν, cf. frg. 534, τὸ μὲν γὰρ *ἐν φῶ*, τὸ δὲ κατὰ σκότος κακόν. Eur. Hec. 167, οὐκέτι μοι βίος/ἀγαστὸς *ἐν φάει*, pleonastic and transitional to the fig. use for life itself freq. in the drama, so id. Phoen. 1281, οὐμός *ἐν φάει* βίος. 'In the light' in the sense of 'in life,' usually = 'alive': Soph. Ph. 415,

<sup>69</sup>v. Schol. *ἐν τῷ* ἡμετέρῳ στόματι, γευσάμενων ἡμῶν, μόνον οὐχὶ φωνῇ ἀφιεῖσιν, cf. Schömann, *Opusc.* IV. pp. 180, 181; Sobol. *Præf.* p. 15; Edd. Merry, Rennie, Starkie. The second interpret. given by the Schol. cannot be right.

<sup>70</sup>Cf. *ἐν σκότῳ* as contrasting phr. recurring frequently without art. (lit. but slightly familiar), Aesch. Cho. 285, ὄρῶντα λαμπρὸν *ἐν σκότῳ*, Soph. O T 1273, Ant. 494, Eur. Rhes. 571, Ar. Ach. 1169, Pax 691 (quite lit.); Lys. 72; Xen. Hell. 4. 5. 4; Cyr. 1. 6. 40; 2. 1. 25, ὥσπερ *ἐν σκότει* ὄντες; Plat. Phaed. 99 B, ψηλαφῶντες . . . ὥσπερ *ἐν σκότει* (cf. Ar. Pax 691 *supra*); Dem. 1396. 24, *ἐν σκότει* καὶ πολλῇ δύσκειᾳ.

ὡς μηκέτ' ὄντα κείνον ἐν φάει νόει, cf. 1212; Eur. Hec. 415, ὦ θύγατερ, ἡμεῖς δ' ἐν φάει δουλεύσομεν; (c. Δίος, Hec. 707, οὐκέτ' ὄντα Δίος ἐν φάει); 1214; Hel. 530<sup>71</sup>; El. 1145; Suppl. 200; Ion 726; Phoen. 1339.

ἐν χάριτι, cf. ἐν ἡδόῃ *supra*, p. 148; εἰς, p. 128; Xen. Oec. VIII. 10, καὶ ἡμοί, ἐάν τι αἰτῶ, ἐν χάριτι διδόναι 'for my gratification'; cf. Plat. Phaed. 115 B, ὅτι ἂν σοι ποιοῦντες ἡμεῖς ἐν χάριτι μάλιστα ποιῶμεν; . . . καὶ ὑμῖν αὐτοῖς ἐν χάριτι ποιήσετε ἅπτ' ἂν ποιῇτε; cf. further, Theocr. 5. 69, μήτ' ἐμέ, Μόρσων/ἐν χ. κρίνῃς, 'do not decide from partiality to me.' But Plat. Legg. 796 B (pl.), ἐν χάρισιν παραλαμβάνειν, 'gratefully.'

ἐν χειρί, χεροῖν, χερσί: a. 'to have a matter in hand,' i. e., 'to be engaged in' (like διὰ χειρὸς ἔχειν *supra*, cf. εἰς, p. 92). Sing., dual, and pl. all occur in this use. Soph. Ant. 1345, πάντα γὰρ/λέχτρια τὰν χεροῖν.<sup>72</sup> Hdt. 1. 35, ἔχοντος δέ οἱ ἐν χερσὶ τοῦ παιδὸς τὸν γάμον, so 7. 5, τὰ περ ἐν χερσὶ ἔχεις. An interesting case is Dem. 303. 226, ἔτι μεμνημένων ὑμῶν καὶ μόνον οὐκ ἐν ταῖς χερσὶν ἔκαστ' ἐχόντων. Cf. Dion. H. de Thuc. 1; id. 8. 87, τὸν ἐν χερσὶν ὄντα πόλεμον, cf. Eng. 'they have a war on their hands'; ib. 21, ὁ ἐν χερσὶ περιττεισμός. So (sing.) Plat. Theaet. 172 E, ἐν χειρί τινα δίκην ἔχοντα. Cf. Eng. id. 'I have a trial on hand,' 'I have a great deal on hand,' but Eng. 'to be on hand,' i. e., at a given time or place, has no parallel in Greek. Cf. Plut. Alex. 13. b. Of a battle, 'hand to hand,' 'in close combat,' Lat. *cominus* (cf. ἐς χεῖρας ἐλθεῖν, etc., *supra*, p. 91). Thuc. IV. 43. 2, καὶ ἦν ἡ μάχη καρτερὰ καὶ ἐν χερσὶ πᾶσα, so 43. 4; cf. 57. 3, ὅσοι μὴ ἐν χερσὶ διεφθάρησαν 'as many as had not fallen in battle', implying a hand to hand conflict; 96. 3; cf. III. 66; V. 3. 2; 10. 10; 72. 3 c. dat. ἐν χερσὶ τινι; VII. 5. 2; Xen. Hell. 4. 6. 11 c. gen. c. But Eur. El. 610 (w. art. and possess.), ἐν χειρὶ τῇ σῇ πάντ' ἔχεις 'in your hand,' i. e., 'in your power';<sup>73</sup> but El. 506 merely lit. and local, ὃν ποτ' ἐν χεροῖν ἔχων/ἀνόνητ' ἔθρεψας; while Suppl. 69 also lit. is a Homericism, οἰκτρα δὲ πάσχουσ' ἱκετεύω/τὸν ἐμὸν παῖδα τάλαιν' ἐν χερὶ θεῖναι (cf. *supra*, p. 137f.); cf. Soph. O C 1699, ὁπότε γε καὶ τὸν ἐν χεροῖν

<sup>71</sup>Pearson thinks the expression too pleonastic if thus interpreted, and suggests that ἐν φάει may go with φησί and = *palam*, but the usual translation seems preferable.

<sup>72</sup>Frequently translated 'everything I am engaged in,' i. e., all my life, 'has turned out wrong', but Jebb sees a dramatic blending of the literal with the figurative sense, 'all is amiss with that which I handle,' as Creon still touches the corpse of Haemon, a visible proof of the truth of the wider fig. meaning.

<sup>73</sup>Cf. Lat. Plaut. Trin. 104, *est mihi in manu*, 'it is in my power.' Merc. 628, *tibi in manu quod credas: ego quod dicam, id mihi in manu*, but in Latin this phrase may have a technical association.

κατεῖχον 'I held him in my embrace.' Eur. Ion 631, οὐ φιλῶ ψόγους κλύειν/ ἐν χερσὶ σῶζων ὄλβον (not quite lit.). Soph. frg. 808, ὀργὴ γέροντος, ὥστε μαλθακὴ κοπὶς/ἐν χειρὶ θήγῃ, ἐν τάχει δ' ἀμβλύνεται.<sup>74</sup>

ἐν χρεῖα, usually c. gen. Aesch. Sept. 506, θέλων/ἐξιστορῆσαι μοῖραν ἐν χρεῖα τύχης, 'right willing he to question destiny in fortune's trial.' Soph. Ai. 963, θανόντ' ἀν οἰμῶξειαν ἐν χρεῖα δορός 'in the need or stress of war,' cf. Plat. Legg. 796 C, but of need in a different sense, Soph. Ph. 1004, ἐν χρεῖα φίλης νευρᾶς,<sup>75</sup> i. e., 'lacking his bow.' Critias El. 1. 8 (Anth. Lyr. p. 134) ἐν τινι χρεῖα 'in some need.' Isocr. X. 55, τῶν μὲν γὰρ ἄλλων, ὧν ἂν ἐν χρεῖα γενώμεθα. Xen. Mem. 1. 6. 8, ἀ οὐ μόνον ἐν χρεῖα ὄντα εὐφραίνει (absol. without modifier here and below Dem. 141. 37); also, in need of some one or something, Plat. Rep. 566 E; ib. 372 A; Legg. 630 E; (rare use of pl. in this sense) Rep. 373 D, ἱατρῶν ἐν χρεῖαις ἐσόμεθα; Dem. 141. 37, ἐρῶ δ' ὑπὲρ τῶν ἐν χρεῖα δοκούντων εἶναι πρότερον; 166. 1; cf. 142. 42, τοῖς δ' ἐν ἐνδεία. Cf. also Ar. Pol. 1258<sup>a</sup>. 15; Eth. N. 1133<sup>b</sup>. 7. But χρεῖα has a different force in Plat. Phaed. 87 C, ἱματίου ἐν χρεῖα τε ὄντος καὶ φορουμένου, 'in use,' cf. in pl. Soph. Frg. 742, λάμπει γὰρ ἐν χρεῖαισιν ὥσπερ . . . χαλκός 'is made bright by constant use'; cf. (w. art.) Plat. Legg. 652 A. Cf. *eis*, p. 123.

ἐν χώρα, local but idiomatic:

Bacchyl. V. 80, στᾷθι τ' ἐν χώρα, 'stay where thou art,' similar to Il. 23. 349, ἐνὶ χώρῃ ἕξετ', 'he sat down in his place' (v. *supra*, p. 138); cf. (without prep.) Aesch. Ag. 78, Ἄρης δ' οὐκ ἐνὶ χώρα, 'and Ares is not in his place'.<sup>76</sup> Xen. Hell. 4. 2. 20, ἐν χώρα ἐπιπτον ἑκατέρων, 'they fell fighting at their posts,' semi-tech. military term, cf. ἐν τάξει; ib. 8. 39, Cyr. 7. 1. 23, ἀλλ' αὐτοῦ ἐν χώρα στραφῆναι, 'gave them a signal not to advance further, but to turn there where they were'; cf. pl. w. art. An. 4. 8. 15. Cf. κατὰ χώραν μένειν Thuc. 3. 22. 6; 4. 26. 1 *et al.* Cf. ἐν ταῦτῳ *infra*, p. 160. Cf. *Æs*, p. 92.

ἐν ψῆφῳ λέγειν, lit. 'to reckon by the pebble,' i. e., 'count up accurately,' Lat. *ad calculum recensere*, semi-tech. Aesch. Ag. 570; cf. Ar.

<sup>74</sup>It may be questioned how far the antithesis with the adverbial ἐν τάχει should be insisted upon here.

<sup>75</sup>Jebb notes this use of the prep. as the ἐν of circumstance, denoting the condition in which one is, cf. Soph. O T 1112, ἐν . . . γήρα; Ph. 185, ἐν τ' ὀδύνας ὁμοῦ/λιμῶ τ'; Ai. 1017, ἐν γήρα βαρύς and many others.

<sup>76</sup>So the MSS. Weil following an emendation of O. Gilbert reads Ἄρεως δ' οὐκ ἐνὶ χώρα; the text is extremely doubtful and nearly every editor has a different emendation.



Vesp. 656 dat. pl. without prep.<sup>77</sup> Cf. Eur. Rhes. 309, ἐν ψήφου λόγῳ/θέσθαι (cf. other phr. θέσθαι ἐν λόγῳ c. gen. v. *supra*, p. 149).

b. With adjectives:

ἐν ἀφθόνοις, Xen. An. III. 2. 25, ἐν ἀφθόνοις βιοτεύειν 'to live in plenty', (cf. Eng. id. 'to live in clover'); cf. IV. 5. 29, ἐκοιμήθησαν ἐν πᾶσιν ἀφθόνοις (v. *sub pās*); (compar.) V. 1. 10, ὑπαρχόντων ἐνθάδε ἐν ἀφθονωτέροις πλευσόμεθα; Dem. 312. 256, ἐν ἀφθόνοις τραφεῖς; (for an expression of similar meaning, cf. ἡμεῖς οὐκ ἐν χλιδῇ τεθράμμεθα, Xen. Cyr. 4. 5. 54.) cf. *eis*, p. 109.

ἐν δυνατῶ, cf. κατὰ, *eis* p. 113, ἐκ p. 75; Pind. Py. IV. 92, ὅφρα τις τῶν ἐν δυνατῶ φιλοτάτων ἐπιψαύειν ἔραται, 'within their power'; Dem. 1464. 7, μᾶλλον δ' οὐδ' ἐν δυνατῶ.

ἐν καθαρῶ, καθαροῖς, varies from the mere omission of a noun like τόπῳ or χώρῳ to a well-defined idiom. Pind. Ol. X. (XI.) 46, ἐν καθαρῶ of a space clear of trees. *in patenti loco*, like the Homeric usage, Il. 8. 491=10. 199, cf. 23. 61, v. *supra*, p. 138. But Soph. O C 1575(id.), ἐν καθαρῶ βῆναι 'to leave the way clear';<sup>78</sup> Ar. Eccl. 320, ἐν καθαρῶ (sc. τόπῳ). In Plat. Rep. 520 D, οἰκεῖν ἐν τῷ καθαρῶ refers to the region of the Ideas.<sup>79</sup> Cf. use with nouns, Pind. Ol. VI. 23, κελεύθῳ τ' ἐν καθαρῶ/βάσομεν ὄκχον 'on an open road'; Plat. Phaedr. 239 C, ἐν ἡλίῳ καθαρῶ 'in the open sun,' opp. to σκιᾷ; cf. Theocr. 26. 5, ἐν καθαρῶ λειμῶνι; cf. w. διά Hdt. 1. 202, etc., v. *supra*, p. 19. Plural: Plat. Legg. 910 A, ἐν τε καθαρῶις ἰδρνομένους, etc., (v. Stallb. either a.=ἐν καθαρῶ or b.=ἐν τε καθαρῶις τόποις καὶ ἐν ἀνοσίλοις, *i. e. omnibus locis promiscue, nullo facto discrimine*. Stallb. prefers b). Cf. further ἐν ὑπαίθρῳ v. *infra*.

ἐν μέσῳ, μέσοις, etc., frequent in various uses, often merely lit. and spatial, but also idiomatic, temporal, and adverbial. 1. For purposes of comparison, the following literal, spatial uses are noted: a). In agreement with a noun, Soph. Tr. 803, ἐν μέσῳ σκάφει; 918 (pl.); 423, ἐν μέσῳ . . . ἀγορᾷ; also freq. w. art. Xen. An. 2. 1. 11, etc.; Plat. Phaed. 108 E, ἐν μέσῳ τῷ οὐρανῷ, cf. 109 C, etc., etc. b.) c. gen. Pind. Nem. V. 23, ἐν μέσαις . . . Μοισᾶν; Aesch. Cho. 145, ταῦτ' ἐν μέσῳ τίθημι τῆς κακῆς ἀρᾶς;<sup>80</sup> Eur. Hec. 1150; Phoen. 583;

<sup>77</sup>L. and S. give it the same meaning, but cf. comment on the passage *sub* ἀπὸ χειρὸς *supra*, p. 39, n. 14.

<sup>78</sup>v. Jebb. *ad loc.* ἐν καθαρῶ virtually = ἐκποδῶν.

<sup>79</sup>v. Adam *ad loc.*

<sup>80</sup>L. and S., 'interpose as a parenthesis,' but the accompanying text is corrupt, and the line is endlessly debated.

frg. 307. 2 (pl.);<sup>81</sup> Ar. Av. 187, cf. 1005; Hdt. 1. 181 (*bis*); Isocr. IV. 42; Xen. An. 3. 1. 2; Plat. Hipparch. 228 D, 229 A; Rep. 427 C, etc., etc. In the middle contrasted w. the end (sc. *δακτύλου*) Rep. 523 D, E; cf. Legg. 745 B; ἐπιν. 991 A; midway in a class of things, Plat. Phileb. 35 E, 36 A, etc.; in the middle between two things, Eur. frg. 451, ἐν μέσῳ τοῦ οὐρανοῦ τε καὶ χθονός; Hdt. 3. 11 (of the space between the two camps); 4. 73; Xen. An. 2. 2. 3 (of a space between two groups of persons); 2. 4. 17, 21 'between' two places; 5. 2. 27; 6. 4. 3 (w. *κεῖται* lit. 'is situated' with no such connotation as w. *κεῖται* below An. 3. 1. 21, etc.); Plat. Phaed. 102 C, ἐν μέσῳ ὧν ἀμφοτέρων, so Rep. 359 A; Parmen. 149 A; in the middle between two persons, Euthyd. 271 A, ἐν μέσῳ δ' ὑμῶν, 'between you' (slightly id.), so 274 C; between two things, Rep. 547 D; 583 C; Tim. 32 B; 35 A (*bis*); Dem. 69. 14, etc.; in the middle as compared with the beginning and the end, often absol. Theogn. 3, πρῶτόν τε καὶ ὕστατον ἐν τε μέσσοισιν 'I will sing of thee, first, last, and in the middle'; Soph. O C 583 (slight phr.), τὰ λοιπὰ αἰτεῖ τοῦ βίου, τὰ δ' ἐν μέσῳ/ἡ λήσθιν ἴσχεις ἢ οὐδ' οὐδενὸς ποιεῖ. (Cf. Xen. Cyr. 2. 2. 3, οἱ ἐν μέσῳ, local and lit.); similarly of a middle class, Eur. Suppl. 244 (phr.), τριῶν δὲ μοιρῶν ἢ 'ν μέσῳ σώζει πόλεις; Plat. Rep. 572 E (phr.), ταῖς ἐν μέσῳ ταύταις ἐπιθυμίαις 'these moderate desires'; (lit. local use Hdt. 2. 126; Xen. An. 1. 7. 6; Cyr. 7. 5. 5; cf. Plat. Rep. 587 C; Tim. 53 E).

2. Metaph. c. dat. of two persons only: Eur. Her. 184, ἡμῶν δὲ καὶ τῶνδ' οὐδὲν ἐστὶν ἐν μέσῳ<sup>82</sup> (idiomatic), cf. Eng. 'there is nothing between us', in the sense 'we have nothing to do with each other'; so Ion 1284, τί δ' ἐστὶ Φοῖβῳ σοὶ τε κοινὸν ἐν μέσῳ (note pleonastic κοινόν). Cf. w. εἰς Tro. 54, φέρω δὲ σοὶ/κοινοὺς ἐμὰντῇ τ' εἰς μέσον λόγους; ἐς μέσον applied to two persons only goes back to Hom. Il. 23. 574, v. p. 84, where, however, there is the added thought of the impartial judge standing in the midst, ἐς μέσον ἀμφοτέροις = impartially').

3. Absol. usually more or less idiomatic: a. In the middle or midst as of a company, 'to speak in the midst' or 'stand in the midst to speak,' a frequent phr. from Homer on, cf. also εἰς: Pind. Py. IX. 119 (pl.); cf. Is. VIII. 32, etc. Eur. Hec. 531, καὶ γὰρ καταστάς εἶπον ἐν

<sup>81</sup>Cf. (w. gen. implied), Eur. frg. 385. 4, ἐν μέσῳ (the middle of the circle of the letter Θ), and 6, ἐν μέσαις (of the horizontal line between the two perpendiculars of the letter Η); μέσῳ and μέσαις here keep the natural distinction of the gender and number of their antecedent nouns, but this is not always maintained.

<sup>82</sup>v. Pearson *ad loc.* Murray alone of recent editors retains ἐν μέρει of Laurentian and Palatine MSS. Comparison with Ion 1284 favors ἐν μέσῳ.

μέσοις τάδε, so I. A. 1563 (sing. w. no apparent distinction); cf. Hel. 944<sup>83</sup>, οἰκτρὸν μὲν οἱ παρόντες ἐν μέσῳ λόγοι, 'piteous are the words just spoken in our midst'; cf. εἰς μέσον Suppl. 439, Hel. 1542 v. *supra*, p. 93. Cf. also ἐκ μέσου, Eur. El. 797, v. p. 55. b. Absolutely, 'in the midst' or 'in the middle,' Xenophan. 1. 7 (pl.), so Pind. Py. IV. 224; Soph. El. 733 (sing.). But in Thuc. V. 59. 3 almost technical as a military term, ἐν μέσῳ δὲ ἀπειλημένοι ἦσαν οἱ Ἀργεῖοι, 'the Argives were now surrounded by their enemies'; cf. Dem. 69. 14, ἐν μέσῳ ληφθεῖς c. gen. This sometimes becomes = 'between,' Xen. Hell. 4. 3. 17, ὥς δὲ τριῶν ἔτι πλέθρων ἐν μέσῳ ὄντων, 'there were three plethra between them,' i. e., 'when they were still three plethra distant from each other'; id. 7. 2. 10 (sc. αὐτοὺς) ἐν μέσῳ εἶχον 'they had them in their midst'; but simply, 'in the middle' compared with 'above and below' or 'in front and in the rear', Mem. III. 1. 7, 8, 9; cf. Plat. Rep. 584 D; Xen. An. 2. 4. 22, τὰ δ' ἐπιτήδεια ἔχουσιν ἐκ τῆς ἐν μέσῳ χώρας; as technical military designation of the centre of the line of march, Xen. An. 3. 3. 6 (cf. Mem. 3. 1. 8), but c. gen. An. 4. 3. 15; absol. Plat. Soph. 246 C; Phaed. 97 E (*bis*); Rep. 531 A; 620 B (pl.); Tim. 62 D; Critias 116 C; Legg. 893 C, etc.<sup>84</sup> But Rep. 558 A, ἀναστρεφόμενων ἐν μέσῳ 'walk about in the midst,' i. e., 'on the streets,' 'in public,' cf. w. same verb, Xen. Hell. 6. 4. 16, ἐν τῷ φανερῷ ἀναστρεφόμενους. c. = 'intervening,' ἐν μέσῳ a real phr. in this use: Soph. El. 1364, τοὺς γὰρ ἐν μέσῳ λόγους, 'the intervening story'; cf. Eur. Med. 819, περισσοὶ πάντες οὖν μέσῳ λόγοι; cf. Eur. Hel. 630, πολλοὺς δ' ἐν μέσῳ λόγους ἔχων / οὐκ οἶδ' ὅποιον πρῶτον ἄρξωμαι τὰ νῦν, 'having a long story to tell of what has happened in the time between';<sup>85</sup> of intervening time, Aesch. Suppl. 735, μῆκος δ' οὐδὲν ἐν μέσῳ χρόνον; Eur. H. F. 94, ὁ δ' ἐν μέσῳ χρόνος, so Ion 1393; Phoen. 589; cf. Or. 16, τὰς γὰρ ἐν μέσῳ σιγῷ τύχας; Dem. 299. 215, τὰν μέσῳ παραλείπω; 995. 4; cf. the elliptical phr. Aeschin. 3. 71, νύξ ἐν μέσῳ, 'night intervened.' d. Of setting something up in the midst as a prize, developed from a half technical usage in Homer, Il. 18. 507 (pl.) pp. 10, 138. Cf. εἰς μέσον, 23. 704, v. *supra*, pp. 10, 84, 94; Theogn. 994, εἰ θεῖης . . . / ἄθλον δ' ἐν μέσῳ; frg. Anth. Lyr. (Bergk-Hiller) p. 307. 36, οὐ γὰρ ἐν μέσοισι κείται δῶρα δυσμάχητα Μοισᾶν / τῷπιτυχόντι φέρειν. Bacchyl. XIV. 53, ἀλλ' ἐν μέσῳ κείται κιχεῖν / πᾶσιν ἀνθρώποις Δίκαν ἰθεῖαν, 'it is

<sup>83</sup>v. Pearson *ad loc.* Hel. 630 may partake of this meaning applied to two persons only, 'having much to say in your presence,' but v. *infra sub. c.*

<sup>84</sup>Cf. Antiphanes 13 K., ἀνὰ μέσον (Kock: ἀντὶ τοῦ ἐν μέσῳ).

<sup>85</sup>But v. *supra*, Pearson *ad* Hel. 944.

open to all men,' like a prize proposed in a competition for which all may enter.<sup>86</sup> Xen. An. 3. 1. 21, ἐν μέσῳ γὰρ ἤδη κεῖται ταῦτα τὰ ἀγαθὰ ἄθλα ὁπότεροι ἂν ἡμῶν ἄνδρες ἀμείνονες ὦσιν; Dem. 41. 5, ὅτι ταῦτα μὲν ἐστὶν ἅπαντα τὰ χωρὶ' ἄθλα τοῦ πολέμου κείμεν' ἐν μέσῳ.<sup>87</sup> Probably associated with this and certainly with the idea of the middle is the conception of the impartial judge standing as umpire, Soph. Tr. 516, μόνα δ' εὐλεκτρος ἐν μέσῳ Κύπρις ραβδονόμει ξυνοῦσα (cf. *supra*, εἰς μέσον, Il. 23. 574); Ar. Pax 1118, κεῖται ἐν μέσῳ really means 'they are open to everybody,' 'everybody has an equal right to them' and is doubtless a reminiscence of the same Homeric custom and phrase.<sup>88</sup> Cf. ἐν κοινῷ πᾶσι κεῖσθαι, *infra*, p. 189.

4. Of time, Xen. Cyr. 5. 3. 52, ἡνίκα δ' ἦν ἐν μέσῳ νυκτῶν, 'mid-night'; Oec. 16. 14, ἐν μέσῳ τῷ θέρει καὶ ἐν μέσῃ τῇ ἡμέρᾳ, 'in mid-summer and in mid-day.'

5. Adv. phrase ἐν μέσῳ εἶναι τινος 'to stand in the way of something,' very idiomatic. Xen. Cyr. 5. 2. 26, τί δ', ἔφη, ἐν μέσῳ ἐστὶ τοῦ συμμεῖξαι; Dem. 682. 183, οὐδὲν ἂν ἦν ἐν μέσῳ πολεμεῖν ἡμᾶς πρὸς Καρδιανούς.<sup>89</sup> Cf. ἐκ μέσου. Cf. as allied phr., ἐν τῷ μεταξὺ, Plat. Tim. 66 E; Dem. 1392. 13; cf. Isocr. IV. 70.

ἐν παντί, πᾶσι, etc.: ἐν παντὶ εἶναι, Xen. Hell. 5. 4. 29, ἐν παντὶ ἦσαν μή, 'they were in extreme fear lest'; Plat. Symp. 194 A, εὖ καὶ μάλ' ἂν φοβοῖτο καὶ ἐν παντὶ εἶης; Euthyd. 301 A, καὶ γὰρ ἐν παντὶ ἐγενόμην ὑπὸ ἀπορίας, 'I was at my wits' end'; cf. c. gen. Thuc. VII. 55. 1, ἐν παντὶ δὴ ἀθμίας ἦσαν, 'they were in utter despair'; Plat. Rep. 579 B (cf. 579 A), ἐν παντὶ κακοῦ (ἂν) εἶη 'in utterly evil plight,' so Aeschin. I. 62. Cf. εἶναι, γίγνεσθαι ἐν *infra*. Different, but with slight id. tinge is Xen. Cyr. 1. 6. 27, ἐν παντὶ πλεονέκτην τῶν πολεμίων 'in everything'; ib. 2. 2. 22, ὅς ἐν παντὶ μαστεύει πλέον ἔχειν; cf. 7. 5. 61 *al.*

ἐν πᾶσι: cf. Hom. Od. 2. 194; 16. 378 *supra*, p. 139 'among all'; Hdt. 7. 8, ἵνα γνώμας τε πύθηται σφέων καὶ αὐτὸς ἐν πᾶσι εἶπῃ τὰ θέλει; Xen. Cyr. 4. 5. 18; Dem. 983, 59; 991. 22.<sup>90</sup> Cf. Plat. Rep. 500 D,

<sup>86</sup>v. Jebb *ad loc.*

<sup>87</sup>But κεῖται ἐν μέσῳ Aeschin. III. 248 has not this meaning.

<sup>88</sup>Cf. Ter. Phorm. Prol. 16, *in medio omnibus/palmam esse positam qui artem tractant musicam*. Cf. Alciphro Ep. II. 3, ἐν μέσῳ κείσεται.

<sup>89</sup>L. and S. cite in this connection Theocr. 21. 17, οὐδεὶς δ' ἐν μέσῳ γέλτων πέλεν, but it seems unnecessary to give it so colloquial a turn. Cholmeley, 'there was no neighbor at hand,' v. *ad loc.*

<sup>90</sup>Cf. ἐν πρώτοις, προμάχοις and other phr. in which ἐν = 'among.' But Dem. 302. 221, διὰ ταῦτ' ἐν πᾶσιν ἑμῶν ἔταπτον 'in all respects.'



διαβολή δ' ἐν πᾶσι πολλή, 'but there is plenty of slander everywhere.'

There is probably some idiomatic feeling in such phrases as ἐν πᾶσιν ἀφθόνοις, 'in all sorts of comforts,' Xen. An. 4. 5. 29; sofreq. Plat. Gorg. 523 B, ἐν πάσῃ εὐδαιμονίᾳ, etc. Cf. Xen. Hell. 6. 2. 24, ἐν πάσῃ ἀθυμίᾳ, etc. Cf. ἐν πᾶσιν ἀγαθοῖς, i. e., 'flourishing', Pherecr. 108. 2 K., and the play on this familiar phr. in Ar. Vesp. 709, ἔζων ἐν πᾶσι-λαγφῶις,<sup>91</sup> 'on nothing but hare's meat,' which is again parodied in Ach. 1026, ἐν πᾶσι βολίτοις.

ἐν πρώτοις, 'among the foremost,' 'the first,' goes back to Hom. v. *supra*, p. 137, but later loses the military association usual in Homer. Aesch. Pers. 443, πίστιν ἐν πρώτοις αἰεῖ; Soph. El. 27, καὺτὸς ἐν πρώτοις ἔπει; but easily, like Lat. *in primis*, *imprimis*, comes to mean 'above all,' 'especially,' 'greatly,' cf. Hdt. 8. 69; Plat. Rep. 522 C, ὁ καὶ παντὶ ἐν πρώτοις ἀνάγκη μαθάνειν, 'which every one must learn among the first things' (Jowett: 'among the elements of an education'); Legg. 753 C, τὰ δὲ τῶν πινακίων κριθέντα ἐν πρώτοις; 892 B, ὄντα ἐν πρώτοις, C, ψυχὴ δ' ἐν πρώτοις γεγεννημένη; Isae. VII. 40 (*bis*); Aeschin. 1. 4, ἃ μέλλω ἐν πρώτοις λέγειν, = *in principio*. Cf. ἐν τοῖς πρώτοις Thuc. I. 6. 3; VII. 19. 4; VIII. 89. 2, etc., v. *infra*, p. 204. Cf. ἐν ὑστάτοις.

ἐν ὑστάτοις, 'among the last,' Soph. Tr. 315, ἴσως/γέννημα τῶν ἐκέϋθεν οὐκ ἐν ὑστάτοις, cf. Eur. Ion 1115, μεθέξεις δ' οὐκ ἐν ὑστάτοις κακοῦ, where ὑστάτοις is probably masc. not neut; cf. Eur. I. A. 1126, κὰν ὑστάτοισι κὰν μέσοισι πανταχοῦ; cf. w. art. Ar. Ran. 908, ἐν τοῖσιν ὑστάτοις φράσω. Plat. Rep. 620 C, ἐν ὑστάτοις,<sup>92</sup> cf. 619 E, ἐν τελευταίοις.

ἐν φίλοις, Eur. Alc. 630, οὐτ' ἐν φίλοις (neut.) σὴν παρουσίαν λέγω,<sup>93</sup> 'I do not count your presence as a friendly act.' Cf. phr. w. τιθέναι ἐν, etc., *infra*, p. 198.

c. Pronominal:

ἐν ταύτῳ, Xenophan. 15. 1 (Diels, *Vorsokr.*<sup>2</sup> p. 50), αἰεὶ δ' ἐν ταύτῳ μίμνει κινεῖμενος οὐδέν, 'abides in the same place,' so frequently from this time on. Cf. ἐν χώρᾳ, and κατὰ χώραν μένειν, also εἰς ταῦτόν, ταυτό. Epicharm. 2. 9 (Diels *l. c.* p. 90) Soph. Frg. 102. 3 (Nauck), οὐ γάρ ποτ' αὐτῶν οὐδέν ἐν ταύτῳ μένει; Eur. Ion 969; Hel. 1026; Tro. 350; Ar. Av. 170; Vesp. 969; Hdt. 1. 5, τὴν ἀνθρωπηὴν . . . εὐδαιμονίην

<sup>91</sup>v. Starkie: this is a *παρ' ὑπόνοιαν* for ἐν πᾶσιν ἀγαθοῖς, as ἐν denoting a state or condition is generally used only with *abstract* substantives. Sobol. *Praep.* p. 23.

<sup>92</sup>L. and S. cite this as an adv. use meaning 'at last,' but 'among the last' is here also the more natural interpretation.

<sup>93</sup>F. G. Schmidt's emendation to νέμω adopted by Nauck in Teubner ed. seems quite unnecessary in view of the many cases of λέγω ἐν in this meaning.

οὐδαμὰ ἐν τώντῳ μένουσαν; Thuc. VII. 49. 3. Cf., but not w. μένειν, Thuc. IV. 35. 1; V. 7. 2; VII. 87. 2; VIII. 78. Cf. as variant Eupolis 356 K., μένει δὲ χρῆμ' οὐδὲν ἐν ταύτῳ ῥυθμῷ. Xen. An. 1. 8. 14, ἐν τῷ αὐτῷ μένον; cf. 3. 1. 27, c. εἰμί and dat., Lat. adv. *una*; cf. Plat. Gorg. 490 B, ἐὰν ἐν τῷ αὐτῷ ὦμεν, ὥσπερ νῦν, 'let us suppose ourselves to be together as we are now'; cf. ib. 465 C, D; Prot. 336 A; Lysis 206 D; cf. Legg. 898 A, B. Rep. 551 D, οἰκοῦντας ἐν τῷ αὐτῷ (although πόλις has just preceded, and might naturally have been made the antecedent); Aeschin. I. 43, 146. In Plato of an argument that 'goes around in a circle,' Euthyphro 11 C, τὸ γὰρ περιεῖναι τοῦτο τοῦτο καὶ μὴ μένειν ἐν τῷ αὐτῷ; Phaed. 86 E, ἐμοὶ γὰρ φαίνεται ἔτι ἐν τῷ αὐτῷ ὁ λόγος εἶναι; Euthyd. 288 A; but cf. Tim. 40 B; Parm. 139 A (five times, cf. ib. ἐν τῷ, τινι). Cf. Phaed. 90 C, χρόνον οὐδένα ἐν οὐδὲν μένει. Cf. further, Eubul. 74 K., ἐν τῷ γὰρ αὐτῷ πάνθ' ὁμοῦ πωλήσεται/ἐν ταῖς Ἀθήναις, Aelian Varr. Hist. XIV. 42, fr. 95 Hg. (ap. Xenocrates), ἐν ταύτῳ . . . ἀμαρτάνειν 'in the same way . . . as,' i. e. equally.'

d. With participles:

ἐν ἀμείβοντι, Pind. Nem. XI. 42, *per vices, alternatim*, 'by turns' = adv. ἀμοιβάδης. Cf. ἐν μέρει, p. 179 ff.

ἐν καμοῦσιν, Aesch. Suppl. 231, Ζεὺς ἄλλος ἐν καμοῦσιν, 'among the dead' (half way toward becoming a phr., does not recur).

ἐν τῷ ὄντι, Plat. Cratyl. 413 E, μάχην δ' εἶναι ἐν τῷ ὄντι, 'in the world of existence'; Theaet. 176 E, παραδειγμάτων ἐν τῷ ὄντι ἐστώτων, = *in rerum natura*, etc. v. also *infra* adv. temporal phrases.

ἐν τῷ τεταγμένῳ, Xen. Cyr. 6. 2. 37, οὗτοι δὲ ὀπλοφόρου μὲν τάξεως ἀπολελύσονται, ἃ δὲ ἐπίστανται, τῷ βουλομένῳ μισθοῦ ὑπηρετοῦντες ἐν τῷ τεταγμένῳ ἔσονται; cf. Xen. An. 3. 3. 18, 'at the appointed post.' This phrase also occurs in three Athenian ψηφίσματα. Dittenb. Syll.<sup>2</sup> 33. 47 (= Hicks and Hill, *Manual Gk. Inschr.* 60. 48), φυλάττοντες τὴν σφετέραν αὐτῶν ἐν τῷ τεταγμένῳ ὄντων.<sup>94</sup> Ditt. 108. 48 (= H. and H. l. c. 123. 48),<sup>95</sup> εἶναι δὲ Θεαίτητον . . . πράττοντα ὅ τι ἂν δύνηται ἀγαθὸν τῷ δήμῳ τῷ Ἀθηναίων ἐν τῷ τεταγμένῳ. So Ditt. 129. 63 (= H. and H. 140. 63).

<sup>94</sup>v. ftn. *ad loc.* also Koehler in *Mith. des arch. Inst. in Athen.* II. p. 209, who concludes that ἐν τῷ τεταγμένῳ εἶναι ποιοῦντα τι does not differ essentially in meaning from ταχθῆναι ποιεῖν τι.

<sup>95</sup>v. ftn. *ad loc.*

## II. Imprecations and Curses

Theogn. 833, πάντα τὰδ' ἐν κοράκεσσι καὶ ἐν φθόρῳ, ἐν of circumstance or condition, cf. εἶναι ἐν. Cf. ἐς κόρακας, εἰς φθόρον, etc. Aristoph. *et al.* p. 96 f. This seems to be a solitary case with ἐν, 'everything has gone to destruction,' as if all maledictions had been brought to fulfilment.

## III. Proverbial

ἀλλ' ὥσπερ ἐλ' ἤρως ἐν ἀσπίδι ξενίσαι σε βούλομαι.<sup>96</sup> Com. Frg. Adesp. 420 K.

βοῦς ἐν αὐλίῳ, Cratinus. 32. K.<sup>97</sup>

ἐν βυθῷ Democr. frg. 117, Diels, *Vorsokr.*<sup>2</sup> p. 407. 4, ἐν βυθῷ γὰρ ἡ ἀλήθεια, 'in the depths,' the famous saying of Democritus of truth in the bottom of a well, but no word is used for well and the expression is idiomatic and prov. Cf. ἐν φρέατι *infra*, p. 163. Cf. Ar. Eq. 609, δεινὰ γ', ὦ Πόσειδον, εἰ μὴδ' ἐν βυθῷ δυνήσομαι, / μήτε γῇ μήτ' ἐν θαλάττῃ διαφυγεῖν τοὺς ἱππέας (cf. 607 ἐκ βυθοῦ),<sup>98</sup> ἐν βυθῷ Ran. 247 (cf. εἰς βυθὸν πεσεῖν, Soph. Ai. 1083 *et al.*, v. p. 88); cf. Menand. K. 536. 10.

ἐν τοῖς ἐμαντοῦ δικτύοις ἀλώσομαι Com. Frg. Adesp. 560 K.<sup>99</sup>

ἐν τῷ καπήλῳ, Plat. Com. 174. 4 K., ὑμῖν γὰρ οὐδέν, καθάπερ ἡ παροιμία / ἐν τῷ καπήλῳ νοῦς ἐνεῖναι μοι δοκεῖ.<sup>100</sup>

ἐν τῷ Καρὶ κινδυνεύειν,<sup>101</sup> Eur. Cycl. 654, 'to try the hazard on a Carian' (since the lives of Carians, who hired themselves out as mercenary soldiers, were supposed to be worthless and cheap); Plat. Lach. 187 B, σκοπεῖν χρηρὴ μὴ οὐκ ἐν τῷ Καρὶ ὑμῖν ὁ κίνδυνος κινδυνεύεται; Euthyd. 285 B, ὥσπερ ἐν Καρὶ ἐν ἐμοὶ ἔστω ὁ κίνδυνος, 'on a cheap body like myself';<sup>102</sup> cf. Philem. 18 K., Cratinus, 16 K.; Polyb. 10. 32. 11; Aristid. I. Panath. p. 163; taken over to Lat. Cic. Flacc.

<sup>96</sup>Zenob. 1. 65 (ὥσπερ)· ἐπὶ τούτων εἴρηται, οἱ τοῖς αὐτῶν ἐργοῖς ἢ τέχναις χρώμενοι τοὺς φίλους εὐεργετοῦσιν, παρόσον οἱ ἥρωες τὸ παλαιὸν ἔνοπλοι ὄντες ἐξενίζοντο, iudicavit Meinek. *Philol.* XV. 539.

<sup>97</sup>Kock: Hesych. παροιμία ἐπὶ τῶν ἀχρήστων, so Suid. v. Diogen. 3. 70 et Apostol. 5. 10, βοῦς ἐν αὐλίῳ γέρον, ἐπὶ τῶν δι' ἀσθένειαν ἡσυχάζοντων. Longus 4. 18, 3, οὐδ' εἰ μέλλω βοῦς ἐν αὐλίῳ καταλείπεσθαι, etiam de eis dici qui suis cari esse desierunt docet Villoison.

<sup>98</sup>Cf. ἐν βένθεσιν ἀλός, Ar. Ran. 666, a Homeric phr. Il. 1. 358.

<sup>99</sup>Macarius 3. 85, ἐπὶ τῶν ὑπὸ τῶν ἰδίων πανουργιῶν ἀλίσκομένων.

<sup>100</sup>So Kock. καπήλου Casaub. Didot ed. translates by *apud cauponem*.

<sup>101</sup>κινδυνεύειν ἐν is a half tech. legal term of what is at stake in a trial, v. *infra*, p. 165.

<sup>102</sup>v. Schol. Platon. Bekk. 322, Zenobius 3. 59.

27. 65, *nonne hac vestra voce volgatum est, si quid cum periculo experiri velis, in Care id potissimum esse faciendum?*

ἐν Κέῳ τίς ἡμέρα; Crates 29 K.<sup>103</sup>

ἐν Διὸς κήποις ἀροῦσθαι μόνον εὔδαιμονας ὄλβους, Soph. frg. 297 (Nauck).<sup>104</sup> Com. Fr. Adesp. 721 K., λύχρον ἐν μεσημβρία. (ἄπτεις).<sup>105</sup>

ἐν ὄνυχι ὁ πηλὸς γίγνεται, i. e., the model stands the test of the nail, like Horace's *factus ad unguem* cf. Sat. 1. 5. 32; A. P. 294, because the sculptor tries the niceness of the finish by drawing his nail over the surface, Plut. 2. 636 C, cf. Verg. 2. 277 *in unguem*; Pers. 1. 64, (v. Conington-Nettleship *ad loc.*) cf. διὰ, p. 20.

ἐν τῷ πύθῳ, Plat. Gorg. 514 E, τὸ λεγόμενον δὴ τοῦτο ἐν τῷ πύθῳ τὴν κεραμείαν ἐπίχειρεῖν μαθάνειν. Cf. Laches, 187 B; Ar. Frg. 469 K.

ἐν πνυμένῳ, Hes. Op. 369, δειλὴ δ' ἐνὶ πνυμένῳ φειδῶ, 'tis a sorry thrift at the bottom.'

Ar. Vesp. 480, οὐ γὰρ μὴν οὐδ' ἐν σελίνῳ σοῦστιν οὐδ' ἐν—πηγάνῳ, 'and still the business has not yet "come to the parsley," no, nor to the rue,' (Starkie) i. e., 'tis scarcely begun yet.<sup>106</sup>

στῆναι ἐν τριόδῳ, 'to stand at the cross-roads,' of a person in doubt, Theogn. 911; Plat. Legg. 799 C, στὰς δ' ἂν καθάπερ ἐν τριόδῳ γενόμενος. (Paroemiogr. ἐν τριόδῳ εἰμί). But ἐκ τριόδου diff. id. v. ἐκ p. 56.

Anth. P. 5. 8.5, Νῦν δ' ὁ μὲν ὄρκια φησὶν ἐν ὕδατι κείνα φέρεσθαι/ (hence he is no longer bound by them). Cf. εἰς ὕδωρ, οἶνον, p. 98.

ἐν φρέατι, Plat. Theaet. 165 B, τὸ λεγόμενον ἐν φρέατι συσχόμενος, cf. εἰς 174 C, v. p. 98.

ἐν χρῶ,<sup>107</sup> Soph. Ai. 786, ξυρεῖ γὰρ ἐν χρῶ τοῦτο μὴ χαίρειν τινά, 'shaves close,' 'touches the quick,' (Jebb: 'this peril touches too closely for our peace'); Thuc. II. 84. 1, ἐν χρῶ αἰὲ παραπλέοντες 'sailing past so as to shave or graze'<sup>108</sup> (for metaphor cf. Verg. *radere iter*).

<sup>103</sup>Leutsch, App. II. 61, ἐπὶ τῶν ἀγνώστων. Οὐδέις γὰρ οἶδεν ἐν Κέῳ τίς ἡμέρα, διὸ οὐχ ἐστᾶσιν αἱ ἡμέραι, ἀλλ' ὥς ἔκαστοι θέλουσιν, ἄγουσιν.

<sup>104</sup>v. Leutsch, App. VII. 16 d.

<sup>105</sup>Photius: ἐπὶ τῶν ἐν καιρῷ ἀνεπιτηδέω τι ποιοῦντων.

<sup>106</sup>Usually explained as by Schol. V. from the custom of planting parsley and rue as garden borders, but Schol. R has a different explanation, παρόσον τὰ βρέφη γεννηθέντα εὐθὺς [ἐν] σελίνῳς ἐτίθεσαν, preferred by Starkie, q. v. Leutsch, App. IV. 38; Apost. 13. 47.

<sup>107</sup>ἐν χρῶτ' is used by Homer literally of the weapon buried 'in the flesh,' II. 8. 298; 15. 315, cf. 23. 286 (σῶ ἐν χρῶτ'), also other preps. w. this noun w. similar lit. force (ἀπὸ, διὰ, ἐκ, ἐπὶ, περί.).

<sup>108</sup>Later this develops further idiomatic uses: cf. Plut. Thes. 27. 2, οὐδὲ τὴν μάχην συνῆψαν ἐν χρῶ of fighting hand to hand; Luc. adv. induct. 3, ἡ ἐν χρῶ συνοῦσα



But Hdt. 4. 175, *κείροντες ἐν χρῶϊ* of shaving the hair close, so Xen. Hell. 1. 7. 8, and often later. Cf. Pherecr. 30 K. Cf. prep. cpd. Archil. 38, *ἐγκυτὶ κεκαρμένος*.

#### IV. Technical

##### 1. Military:

*ἐν ἀσπίσιν*, Eur. Suppl. 572, *ἐν ἀσπίσιν σοι πρῶτα κινδυνευτέον* 'in battle',<sup>109</sup> cf. w. *παρά, ἐπί*. But Pherecr. 145. 11 K., *καθάπερ ἐν ταῖς ἀσπίσιν* ('in the shields as mirrors')<sup>110</sup> / *ἀριστερ'* αὐτοῦ φαίνεται τὰ δεξιὰ.

*ἐν καταλόγῳ*, commonly, the list of those liable to serve in the army, Xen. Hell. 2. 4. 9, *οἱ ἐν τῷ καταλόγῳ et al.* Cf. w. other preps. Ar. Eq. 1369, *ἐντεθεὶς ἐν καταλόγῳ*, 'the register of citizens.'

*ἐν μετώπῳ*, 'in line,' Xen. Hell. 2. 1. 23, *παρετάξαντο ἐν μετώπῳ*; Cyr. 2. 3. 21; cf. 2. 4. 4; 4. 2. 27; 5. 3. 36; 41. cf. *εἰς μ. στῆναι* Cyr. 2. 4. 2; p. 99, *ἐπὶ 2. 4. 3*.

*ἐν ὅπλοις εἶναι*, 'to be in,' i. e., 'under arms,' Eur. Bacch. 303, *στρατὸν γὰρ ἐν ὅπλοις ὄντα καπὶ τάξεσιν*; Ar. Ran. 1532; Hdt. 1. 13; Xen. Hell. 7. 4. 38 (w. art.); An. 3. 2. 28, *ἵνα ὡς πλεῖστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ὦσιν*; cf. 6. 1. 11; Ages. 1. 33; Hiero 2. 13; 10. 7; cf. (w. art.) Reip. Lac. 11. 1. 3; Plat. Crat. 406 D, *ἐν ὅπλοις μάχεσθαι*; cf. Lach. 178 A, 179 E, 181 C, 182 B, 183 B, 185 C, 190 D; Euthyd. 271 D, 273C, E; Gorg. 456 D; Legg. 795 C, cf. 833 D *et al.* Lycurg. 37; Dem. 287. 177; Aeschin. III. 140; Ep. 11. 7; Dinarch. I. 79, etc. Cf. *εἰς, ἐπὶ, παρά*.

*ἐν πλαισίῳ*, Thuc. 6. 67, *ἐν πλαισίῳ τετάχθαι* 'to be drawn up in a square'; ib. 7. 78; cf. Xen. Hell. 4. 3. 4; Ages. 2. 2; cf. An. 1. 8. 9 w. modifier.

*ἐν τάξει*, v. *infra*, p. 181.

*ἐν φυλακῇ, φυλακαῖς*, 'on guard,' 'to hold or be under guard,' periphrasis for *φυλάττεσθαι*. Theogn. 439, *ὃς τὸν ἐμὸν μὲν ἔχει νόον ἐν φυ-*

of close acquaintance; cf. in Lat. Pers. Sat. 3. 30, *ego te intus et in cute novi*; c. gen. 'close to,' Plut. 2. 345 A, *ἐν χρῶϊ τοῦ θώρακος*; Luc. Hermot. 5, *ἐν χρῶϊ τῆς γῆς*; absol. *ἐν χρῶϊ* pure adv. (also written *ἐγχρῶ* or *ἐγχρῶ*) 'near at hand,' 'hard by', Plut. 2. 925 B, *ἐν χρῶϊ καὶ σχεδόν*; Luc. hist. conscr. 24 (v. Passow for additional references).

<sup>109</sup>Cf. sing. Com. Fr. Adesp. 451 K., *ἀνὴρ ἀριστος τὰλλα πλὴν ἐν ἀσπίδι*.

<sup>110</sup>This seems the reasonable interpretation, but it is a disputed passage. v. Meineke ad 2. 239 for discussion of translation frequently given (and adopted in the Didot ed.) in *ordinibus militum*. For the shield as a mirror cf. Aesch. frg. 393 N.; Ar. Ach. 1298; Ap. Rhod. 1. 746, *τὸ δ' ἄντιον ἀντρεκὲς αὐτῶς/χαλκίῃ δέικηλον ἐν ἀσπίδι φαίνει'* *ιδέσθαι*, 'and her likeness opposite, clearly reflected in the bronze shield, was manifest to behold' (Mooney).

λακῆσιν; Pind. Py. IV. 75, τὸν μονοκρήπιδα πάντως ἐν φυλακᾷ σχεθέμεν μεγάληα, = Lat. *cavere*. Aesch. Pers. 592, οὐδ' ἔτι γλώσσα βροτοῖσιν/ἐν φυλακαῖς.<sup>111</sup> Hdt. 1. 24, Ἀρίονα ἐν φυλακῇ ἔχειν; cf. 160; 5. 77. 3; cf. pl. Hdt. 2. 99, c. adj. mod.; 3. 152; sing. 7. 207; 208; 8. 40; cf. 7. 203; cf. extension of this phr. to the particular language or dialect of a people, Hdt. 1. 57, τοῦτον (i. e., τὸν γλώσσης χαρακτῆρα) ἔχουσι ἐν φυλακῇ. Thuc. II. 13. 7, τὸ δ' ἐν φυλακῇ ἦν ἡμισυ τούτου, 'of this half was under guard'; cf. (w. adj.) IV. 55. 1; Dem. 300. 215; Thuc. IV. 14. 5; 38. 4; VIII. 51. 1; Xen. An. 4. 5. 29; Dem. 249. 73.

Slightly technical: ἐν φοναῖς, used only in pl. (except in Suid.) The phr. goes back to Hom. Il. 10. 521, ἐν ἀργαλέησι φονῆσιν (cf. 15. 633, ἀμφὶ φονῆσιν). Pind. Py. XI. 37, θῆκε τ' Αἴγισθον ἐν φοναῖς (periphr. = φονεύειν); Aesch. Ag. 447, τὸν δ' ἐν φοναῖς καλῶς πεσόντ'; Soph. Ant. (the only play of Soph. in which it occurs) 696, ἐν φοναῖς/πεπτῶτ' 'fallen in bloody strife'; 1314, ποίω δὲ κάπελυσάτ' ἐν φοναῖς τρόπῳ;<sup>112</sup> (cf. 1003, φοναῖς, 'murderously,' the only case in Att. without prep.); Eur. El. 1207, ἔδειξε μαστὸν ἐν φοναῖσιν; but Hel. 154 w. modifying adj., ἄπεστι δέ/. . . ἐν φοναῖς θηροκτόνοις. Cf. (w. art.) Hdt. 9. 76, ἔτι ἐν τῇσι φονῆσι ἐόντας, 'in the act of slaying'; Ar. Av. 1070, ἐν φοναῖς ἄλλυται, (in a mock tragic passage in parody).

## 2. Legal:

ἐν αἰτίᾳ, Soph. O T 656, ἐν αἰτίᾳ . . . βαλεῖν, 'to lay under an accusation',<sup>113</sup> cf. [Plat.] Ep. 7. 341 A, ὡς μηδέποτε βαλεῖν ἐν αἰτίᾳ τὸν δεικνύντα ἄλλ' αὐτὸν αὐτόν, 'so that he may never blame his teacher, but only himself'; cf. ἐν αἰτίᾳ ἔχειν, 'to hold one guilty,' 'accuse,' Hdt. 5. 106,<sup>1</sup> ὅρα μὴ ἐξ ὑστέρης σεωντὸν ἐν αἰτίῃ σχῆς, so Thuc. I. 35, (v. also *infra sub* ἔχειν ἐν, p. 197 f.); cf. δι' αἰτίας ἔχειν (v. *supra*, p. 31); cf. Hdt. 8. 99, Μαρδόνιον ἐν αἰτίῃ τιθέντες; Xen. Mem. 2. 8. 6, οὕτω γὰρ ἤκιστ' ἂν μὲν σε οἶμαι ἐν αἰτίᾳ εἶναι.<sup>114</sup> Cf. εἶναι ἐν w. abstractions, v. *infra*, p. 193 ff.

Semi-tech. from the courts of what is at stake in a trial: Soph. O C 564, ἠθλησα κινδυνεύματ' ἐν τῷμῳ κάρᾳ, 'at the risk of my own life',<sup>115</sup>

<sup>111</sup>Cf. Eur. H. F. 201, ἐν εὐφυλάκτῳ δ' ἐστί, 'he is on his guard,' only a little more than a local use, practically = 'he is in security,' cf. εἶναι ἐν ἀσφαλεῖ and other neut. adj. w. εἶναι ἐν, v. p. 183 ff.

<sup>112</sup>v. Jebb. *ad loc.*

<sup>113</sup>v. Jebb *ad loc.* who considers the phr. equivalent to ἐμβαλεῖν αἰτίᾳ, and compares ἐμβαλεῖν εἰς συμφοράς, Antiphon III. B δ 10, ἐς γραφάς, εἰς ἔχθραν, Dem. 248. 70, also Eur. Tro. 305, εἰς ἐμ' αἰτίαν βάλλη.

<sup>114</sup>Hence the tech. phr. οἱ ἐν αἰτίᾳ Dem. 631. 36; Ep. II. 1471, etc.

<sup>115</sup>In Homer 'staking their lives' is παρθέμενοι κεφαλὰς, ψυχάς. Od. 2. 23; 3. 74; 9. 255; Il. 9. 322, ψυχὴν παραβαλλόμενος (occurs also later).

cf. Lys. II. 63, ἐν τοῖς σώμασι τοῖς ἐαυτῶν κινδυνεύσαντες. Isocr. XVIII. 3. ἐν τριάκοντα δραχμαῖς κινδυνεύοντα; cf. Dem. 601. 26, ἐν χιλιάσι (sc. δραχμαῖς) δ' ὁ κίνδυνος, so 701. 3. Plat. Rep. 424 C, εὐλαβητέον ὥς ἐν ὅλῳ κινδυνεύοντα, 'as endangering the whole state'; Laches 186 B, ἐν ἐταίρων ἀνδρῶν νύεσι κινδυνεύειν; cf. prov. ἐν τῷ Καρὶ κινδυνεύειν *supra*, p. 162.

In the Orators:

Andoc. I. 4. 26, ἐν τῷ ἑμῷ λόγῳ δίδωμι τῷ βουλομένῳ 'in the time allotted to my speech,' so I. 5. 35, 55; Aeschin. II. 59 also with same meaning, ἐν τῷ ἑμῷ ὕδατι Dem. 274. 139; 359. 57.

3. Of forms of punishment:

ἐν κλοιῷ, Xen. Hell. 3. 3. 11, τὸν τράχηλον ἐν κλοιῷ μαστιγοῦμενος (a sort of pillory). Cf. Cratinus 115 K., ἐν τῷ κύφῳ τὸν αὐχέν' ἔχων.

ἐν ξύλῳ, Ar. Eq. 394, ἐν ξύλῳ δήσας, 'binding in the stocks'; w. art. 367,<sup>116</sup> 705; cf. Hdt. 6. 75; Andoc. I. 92; Lys. X. 16; pl. Andoc. I. 45.

4. From the field of politics and government: semi tech.

ἐν ἀρχῇ, ἀρχαῖς, Thuc. II. 37. 3, οἱ ἐν ἀρχῇ, 'those in authority', Isae. VII. 34, ἐν ἀρχῇ τε, θεσμοθετήσας, ὡς ἐγενόμην οὐκ ἄδικος οὐδὲ πλεονέκτης, ἠπίστατο σαφῶς, 'in office,' but usually only in pl. w. this meaning; pl. 'in sway,' 'in power,' Soph. Ant. 796, τῶν μεγάλων πάρεδρος ἐν ἀρχαῖς/θεσμῶν<sup>117</sup>; Eur. Andr. 699, σεμνοὶ δ' ἐν ἀρχαῖς ἤμενοι κατὰ πόλιν; Or. 897, ὅς ἂν δύνηται πόλεος ἐν τ' ἀρχαῖσιν ἥ; so Thuc. VI. 54, cf. Ar. Pol. 1302.<sup>b</sup> 7, οἱ ἐν ταῖς ἀρχαῖς, of being 'in office,' 1299.<sup>b</sup> 3; 1305.<sup>b</sup> 3. Cf. Ar. Eth. N. 1095.<sup>b</sup> 21; 1158.<sup>a</sup> 28, οἱ ἐν ταῖς ἐξουσίαις, 'those in power, in office'; id. Rhet. 1384.<sup>a</sup> 1. οἱ ἐν ἀξιώματι Ar. Eth. N. 1123.<sup>a</sup> 2,<sup>b</sup> 19, 1124.<sup>b</sup> 19, also pl. 1126.<sup>b</sup> 36, τοῖς ἐν ἀξιώμασι καὶ τοῖς τυχοῦσι. Cf. *infra*, ἐν δυνάμει, ἐν τέλει, ἐν τιμαῖς. For the more frequent use of ἐν ἀρχῇ 'in the beginning,' v. p. 173 f.

ἐν δυνάμει, οἱ ἐν δυνάμει is half tech., like οἱ ἐν ἀρχαῖς, τέλει, τιμαῖς, etc. Thuc. 3. 93, οἱ τε Θεσσαλοὶ ἐν δυνάμει ὄντες τῶν ταύτῃ χωρίων (nearly periphrasis for verb, note dependent gen.); cf. Hyper. I. frg. VII. XXVII. 21 (Blass emendation), καὶ τοὺς ἐν δυνάμει ὄντας ἐν ταῖς πόλεσιν καὶ προσετώτας; Lysias XXIV. 25, ἐπὶ τῶν τριάκοντα γενόμενος ἐν δυνάμει; Xen. Hell. 4. 4. 5; Dem. 174. 29. But in Plat. Rep. 328 C it has none of this official sense, but is equiv. to a pred. adj., governing a gen. as in Thuc. 3. 93, *supra*, εἰ μὲν γὰρ ἐγὼ ἔτι ἐν δυνάμει ἦν τοῦ ῥαδίως πορεύεσθαι πρὸς τὸ ἄστυ, 'if I was still able easily to go to the city,' cf. εἶναι ἐν *infra*, also other preps. w. δύναμις. Cf. ἐν δυνατῷ 'within my power' *supra*, p. 156.

<sup>116</sup>v. Blaydes *ad loc.* cf. w. adj. Hdt. 9. 37. 2.

<sup>117</sup>For discussion of the text, which is very likely corrupt, v. Jebb *ad loc.*

Similar in meaning is, οἱ ἐν τοῖς πράγμασιν, Thuc. III. 28; Dem. 125. 56; Ar. Pol. 1307.<sup>b</sup> 9, 'those engaged in the affairs of state,' 'the public men.' Cf. εἶναι ἐν προεδρίᾳ, in the office of πρόεδρος, Ar. Pol. 1292<sup>a</sup>. 9.

ἐν τέλει, οἱ ἐν τέλει, cf. οἱ ἐν ἀρχαῖς, δυνάμει, πράγμασιν, τιμαῖς. Soph. Ant. 67,<sup>118</sup> τοῖς ἐν τέλει βεβῶσι, 'those in supreme power,' 'the magistrates'; elsewhere οἱ ἐν τέλει alone, Soph. Ai. 1352; Ph. 385; 925; cf. c. εἶναι, Hdt. 3. 18; 9. 106. 3; Thuc. I. 10. 4, ἔξω τῶν βασιλέων καὶ τῶν μάλιστα ἐν τέλει, 'the principal officers,' cf. I. 90. 5; II. 10. 3; III. 36. 5; IV. 65. 2; V. 60. 1; VI. 88. 10; VII. 73. 1; VIII. 50. 4. But Eur. Bacch. 860, ὃς πέφυκεν ἐν τέλει θεὸς/δυνότατος, not 'in authority,' although it might easily be mistaken for that meaning, but 'in the end';<sup>119</sup> Hdt. 9. 7. β1, τεῖχος ὑμῖν διὰ τοῦ Ἴσθμοῦ ἐλαυνόμενον ἐν τέλει ἐστι 'is in completion,' i. e. 'on the point of being finished,' cf. εἶναι ἐν *infra*. Probably also slightly colloquial tone in Hdt. 1. 31, ἀλλ' ἐν τέλει τούτῳ ἔσχοντο (of the death of Cleobis and Biton). Cf. διά, εἰς w. τέλος, pp. 23, 112. Cf. Eur. I. A. 19, τοὺς δ' ἐν τιμαῖς ἦσσαν ζηλώ, of men in office or power.

#### 5. From the field of Rhetoric and Logic:

ἐν διαιρέσει: early use of this phr. which later became tech. in Rhet. and Logic, Aesch. Eum. 749, πεμπάσεται ὁρθῶς ἐκβολὰς ψήφων, ξένοι, /τὸ μὴ ἀδικεῖν σέβοντες ἐν διαιρέσει, 'in the division,' i. e., in the reckoning of the votes on either side. Cf. later Aristot. Top. 120.<sup>b</sup> 36, ἐν τῇ αὐτῇ διαιρέσει, i. e., *in eadem categoria*, cf. ὑπὸ c. acc. ib. 121<sup>a</sup>. 6; Metaph. 1054.<sup>a</sup> 30, ἐν τῇ διαιρέσει τῶν ἐναντίων; Meteor. 330<sup>b</sup>. 16, Πλάτων ἐν ταῖς διαιρέσεσιν. Its general meaning in the theory of logic = 'in the process of logical division.' Cf. w. other preps., Plat. Proleg. II., ἐκ διαιρέσεως προέλθωμεν v. p. 58. Cf. κατ' εἶδη διαιρέσεων Plat. Soph. 264 C; κατ' εἶδη διαιρέσεως 267 D; later, κατὰ διαιρέσιν is used as a grammat. term 'divided,' opp. to κατὰ συνθετόν, Ath. XI. 492 A. But cf. ἐπὶ Xen. Cyr. 4. 5. 55, 'to the distribution of booty.'

#### 6. Commercial:

A late phrase is ἐν παρακαταθήκῃ δοθῆναι 'on deposit,' Polyb. 5. 74. 5.

Tech. phr. of *valuation*: Dem. 877. 7, τὴν οἰκίαν ἐν δισχιλίας προσέξεις; cf. 1036. 27, 28; also 876. 3, ἐν φ. Cf. ἀπό, ἐκ.

<sup>118</sup>v. Jebb *ad loc.* for βεβῶσι ἐν, etc.

<sup>119</sup>Cf. Cholmeley *ad Theocr.* 22. 148, ἐν τέλει here = τέλειος.



## 7. From the field of athletics:

A late use, semi-tech. of wrestlers, *ἐν λαβαῖς εἶναι* or *γενέσθαι* 'to be at grips, grapple closely,' Plut. Eum. 7; 2. 979 A; cf. *εἰς λαβὰς ἦκειν* id. Lucull. 3.

## 8. Musical:

Semi-tech. Ar. Vesp. 582, *ἐν φορβειᾷ τοῖσι δικασταῖς ἔξοδον ἠΰλησ'* ἀπιῶσιν of a flute-player 'with his mouthpiece on he plays a quick march for the jury as they file out of court' (Starkie).

V. *Elliptical*

Sc. *δόμῳ, δόμοισι, οἴκῳ, οἰκίᾳ, ἱερῷ*, or similar word.<sup>120</sup> Cf. Hom. p. 140. Most frequent is *ἐν Αἴδου* Aesch. Suppl. 416; Ag. 1528; Ar. Ran. 774;<sup>121</sup> Pherecr. 81 K.; Xen. Oec. 21. 12; Plat. Crito 54 C *et saepe* (twenty-one or more times);<sup>122</sup> Isae. II. 47; Philetaer. 18 K. Hyper. VI. ἐπιταφ. XII. 35, XIII. 39, 43; Dem. 732. 104; 786. 52, 53.

<sup>120</sup>Brugmann, however, (*Grundr. d. vgl. Gr.*<sup>2</sup> Bd. II. Teil II, §517, S. 610 sq.; Griech. Gr.<sup>3</sup> 395), and others following him (e. g. K. Meister IF 18. 148 sqq., Günther IF 20. 94 sqq.), on the ground of the use of different old prepositions with the Genitive in the idg. languages, believe this explanation insufficient and consider the Genitive not as dependent on an omitted noun, but originally a real Gen. of place, to which the local adv. came to be attached, thus fusing two expressions of different origin. Accordingly *ἐμποδῶν* is supposed directly to represent *ἐν ποδῶν* ('im Bereich der Füße'), and not to have arisen on the analogy of *ἐκ ποδῶν*. This also explains *εἰς* c. gen. in such phrases (v. p. 84, pp. 103, 104) and *ἐξ* as in Od. 18. 299; (p. 50); *ἐκ διδασκάλων* Plat. Prot. 326 C (v. p. 60); Ar. Lys. 701, *ἐκ τῶν γειτόνων* (v. p. 60). (Brugmann, Gr. Gram.<sup>3</sup> 395, "Man konnte einst 'Αἴδαο εἶναι 'im Bereich des Hades sein' sagen, u. s. w. Zu 'Αἴδαο trat nun *ἐν* geradeso wie zum Lok. u. zum Akk. und *ἐν* beim Gen. wurde in gleicher Weise wie beim Akk. als Zielkasus nach *ἐξ* zu *ἐνς* (*εἰς*) erweitert"). Meister, while admitting that in many cases it is easy to infer an ellipsis, cites Cretic dialect inscr. in which he believes it difficult to supply such a word as would be likely to suffer ellipsis. He argues further that the later development of some of these phrases does not indicate that an unexpressed word was in the consciousness of the speaker. In Ion. inscr. the same expressions are found with the case the prep. regularly governs, e. g., *τὰν δὲ ἐν 'Απόλλωνι*; so in N. T. *ἐν τῷ ἁδῇ* and *εἰς* (but MSS. vary) ἁδῇ (in Hom. *ἐν* and *εἰς* 'Αἴδου only). v. further Meisterhans, *Gr. d. att. Inscr.* S. 214 §85. 18 w. ftnn. 1720, 1721, for citation of like cases in Att. inscr., confined to fixed uses like the names of Attic sanctuaries and of Attic communities, e. g., *Λεωνίδην ἐὰν τις ἀποκτείνῃ ἐν τῶν πόλεων ὧν 'Αθηναῖοι κρατοῦσι, τὴν τιμωρίαν εἶναι καθάπερ ἐὰν τις 'Αθηναίων ἀποθάνῃ* CIA IX. 1, c, 27, c, 14 seqq. (time of Pelop. war), etc.

<sup>121</sup>v. Sobol. *Praep.* p. 11.

<sup>122</sup>Plat. Phaed. 68 A, 70 C, 71 E, 85 B, 107 A; Cratyl. 395 D; Symp. 192 E; Gorg. 493 B, 525 B, C, E; Meno 100 A; Rep. 330 D, 366A, 386 B (*bis*), 392 A, 596 C (*δόμοισι* expressed, 386 D ap. Il. 23. 103); Legg. 727 D, 881 A, B.

Sc. *ιερώ*: *ἐν Πυθίου*, Thuc. VI. 54. 6, 7; Isae. V. 42. *ἡ ἐν Διονύσου ἐκκλησία*, Thuc. VIII. 94. 1; Dem. 517. 9; Aeschin. II. 61; cf. III. 52; *ἐν Διονύσου τραγωδούς*, Dem. 58. 7; cf. Lycurg. 136, 137, *ἐν τῷ τοῦ Διὸς τοῦ σωτήρος* (note omission of *ιερώ*, expression of art.). Sc. *δόμῳ* or *οἴκῳ*: *ἐν Κρατίνου*, Ar. Eq. 400; *ἐν παιδοτρίβου* ib. 1238; Nub. 973; *ἐν τῶν δημιουργῶν* Lys. 407; *ἐν ἀλλοτρίων* Thesm. 795; *κὰν Θεσμοφόρου* ib. 83; *ἐν Κλωπιδῶν* Eq. 79 (sc. *δήμῳ*); *ἐν Χείρωνος* Eur. I. A. 926; but *ἐν ἡμετέρου* Hdt. I. 35; VII. 8. δ (i. e., 'in our country'); sc. *δόμῳ*: ib. I. 36, *ἐν Κροίσου*; *ἐν καθαριστοῦ* Plat. Theaet. 206 A; Charm. 160 A; *ἐν γραμματιστοῦ* ib. 159 C, 160 A; *ἐν διδασκάλων* Alcib. I. 110 B; Legg. 834 D; *ἐν Ἀρίφρονος* Prot. 320 A; *ἐν πατρός*, Soph. Frg. 524. 3 (Nauck). *ἐν πατρός*, *ἐν ἐπιτρόπου* Menex. 249 C. Cf. Isocr. XII. 165, *τοῖς τε μὴ δυναμένοις ἐν ταῖς αὐτῶν ζῆν*; Andoc. I. 144, *μέτοικον (εἶναι) ἐν τῇ τῶν πλησίων* (sc. *πόλεσι*, *πόλει*). Cf. *εἰς*, *ἐκ*, pp. 84, 103, 104, 50, 59, 60.

*ἐν γειτόνων*, very idiomatic, of living 'in the neighborhood,' 'next door,' c. dat. or gen. Antiphan. 212 K., *ἐν γειτόνων αὐτῷ κατοικούσης* (Meineke reads *ἐκ*); Lycurg. 21, *ἀλλ' ἐν γειτόνων τῆς ἐκθρεψάσης αὐτὸν πατρίδος μετοικῶν*; Dem. 1249. 10, *ὅτι τὸ χωρίον τὸ ἐν γειτόνων μοι τοῦτο*; Menand. Perikeir. 27 (Capps), *ἐν γειτόνων δ' οἰκοῦσα τὰδελφοῦ*, cf. id. frg. 853 K. Cf. further Luc. Philops. 25 c. dat.; Icarom. 8, *εἰ ἐν γειτόνων ἐστὶ τὰ δόγματα* 'of like kind.' Cf. *ἐκ*, p. 60.

*ἐν αὐτοῦ*, etc. Ar. Vesp. 642<sup>123</sup> very idiomatic, *κᾶστιν οὐκ ἐν αὐτοῦ* (sc. *οἰκίᾳ* or *οἴκῳ*), 'he is not in his right mind'; so also (if the text may be trusted) Menand. Samia 128 (Capps).<sup>124</sup> Cf. Ger. "Ich war ganz aus dem Häuschen" i. e., 'out of my senses' (Starkie). Cf. also Lat. *esse apud me, te*, Ter. Andr. 408, 937, Phorm. 204; *redire ad me* 'to recover my senses,' Andr. 622, Ad. 794. Cf. also Hor. S. 2. 3. 273 *penes te es?* The allied idiom Xen. An. 1. 5. 17, *ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο*, 'came to himself,' 'recovered his senses,' although not elliptical is so closely related to these phrases as to be best classed with them.

<sup>123</sup>v. Starkie *ad loc.*

<sup>124</sup>v. Capps *ad loc.* who cites Soph. Ph. 950, *νῦν ἔρ' ἐν σαντοῦ γενοῦ*; Plat. Charm. 155 D, *οὐκέτ' ἐν ἑαυτοῦ*; Hdt. 1. 119, *οὔτε ἐξεπλάγη ἐντός τε ἑωυτοῦ γίνεται*; but this reading of Soph. Ph. 950 is based on one MS. (Par. A) and on Ar. Vesp. 642; most edd. read *ἐν σαντῷ* (v. Jebb. who would do away with this phr. even in Ar. where he prefers to read either *ἐθ' αὐτοῦ* or *ἐν αὐτῷ* on the ground of Xen. An. 1. 5. 17 (v. *supra*), or the gen. of the reflex. in Soph. O C 660 and Dem. 26. 30, *δεῖ δὴ . . . ὑμῶν αὐτῶν ἔτι καὶ νῦν γενομένων*). In Plat. Charm. 155 D the text also varies, Hermann, *οὐκέτ' [ἐπ'] ἑαυτοῦ ἦν*, others, *ἐν ἑαυτῷ* which Jebb approves. *ἐν ἑαυτοῦ*, however, has good MS. authority here and Stallb. contends for it and its support of the gen. in Soph. Ph. 950.

VI. *Temporal*

ἐν is used of time within or during which, in the course of which, (v. χρόνῳ), most frequently to designate the time, i. e., time when.

a. Phrases for day and night, time of day, season:

ἐν ἡμέρᾳ, 'by day,' 'in the day-time,' Pind. Ol. I. 6, ἐν ἀμέρᾳ; frg. 107 (74). 2; cf. pl. Ol. II. 68, Bacchyl. XII. 163, παύραις χρόνον εἰλα[πίνας τ' ἐν/ἀμέ]ρ[α]ις 'in a few days';<sup>125</sup> ἐν ἡμέρᾳ Aesch. Eum. 105; Eur. Bacch. 488 paralleled by μεθ' ἡμέραν and contrasted w. νύκτωρ; id. Tro. 446, νυκτός, οὐκ ἐν ἡμέρᾳ;<sup>126</sup> Thuc. VII. 44. 1 'in the day-time'; Diphilus 100 K. *et al.* But Dem. 379. 123, εἰ γὰρ ἐν ἡμέρᾳ πόλιν ἥρει, δύο καὶ εἴκοσιν εἰσιν ἀριθμῶ, 'within a day,' nearly = 'each day.' ἡμέρα omitted: Pind. Py. IV. 132, ἐν ἔκτᾳ; Eubul. 3. K., νῦν ὅπως τὴν νύχθ' ὅλην/ἐν τῇ δεκάτῃ τοῦ παιδίου χορεύετε, i. e., on the child's name day. ἐν τῇ ὑστεραίᾳ (ἡμέρα easily supplied from preceding clause), Plat. Prot. 318 A. ἐν τῇ προτέρᾳ τῶν ἐκκλησιῶν 'on the day before the ecclesia,' Aeschin. III. 69, etc.

ἐν νυκτί, Pind. Is. III. 54 (IV. 36), ὀψία/ἐν νυκτί 'late in the night,' 'about dawn'; Aesch. Ag. 653 'in the night-time'; cf. Soph. Ant. 16; id. Tr. 149, λάβη τ' ἐν νυκτί φροντίδων μέρος, 'she takes her portion of anxious thoughts in the night,' 'at night'; cf. Thuc. II. 3. 4; IV. 68. 2; VII. 80. 3; Xen. Hell. III. 5. 21; VI. 4. 26; Symp. I. 9; Cyr. III. 3. 26; V. 3. 56;<sup>127</sup> ἐν νυκτί βουλὰς Menand. frg. 733 K. *ubi v. nn.*

ἐν εὐφρόνῃ, 'in the night,' euphemism, lit. 'in the kindly time.' Aesch. Ag. 522, φῶς ἐν εὐφρόνῃ φέρων, 'bringing light in darkness'; Eur. I. A. 1571, τὸ λαμπρόν εἰλίσσουσ' ἐν εὐφρόνῃ φάος (of Artemis); Rhes. 617, 825. Cf. κατά, Aesch. Pers. 221; Soph. El. 259; Eur. Rhes. 736; periphrasis Eur. I. A. 109, κατ' εὐφρόνης σκιάν.

ἐν ὄρφνᾳ, *noctui*, i. e., 'in the darkness' = 'at night,' Pind. Ol. I. 73; XIII. 70; cf. pl. Pyth. I. 23; Eur. Ion 955; Rhes. 69, 587. Cf. δι' ὄρφνης Eur. Suppl. 994; Rhes. 697; 774 (w. adj.); but H. F. 352, ἐς ὄρφναν of the nether world.

ἐν σελήνῃ 'in the moonlight,' Thuc. VII. 44. 2.

ἐν ἡλίῳ τε καὶ πνίγει, Plat. Rep. 422 C (J., 'under the heat of a scorching sun'); cf. Phileb. 26 A, ἐν γε χειμῶσι καὶ πνίγεσι. (Cf. also διὰ, διὰ καυματός τε καὶ πνίγους, Rep. 621 A).

<sup>125</sup>Cf. Xen. Mem. III. 13. 5, ἐν πέντε ἢ ἑξ ἡμέραις; similarly An. IV. 8. 8; Hell. II. 4. 21, ἐν ὀκτῶ μηνῶν, etc.

<sup>126</sup>Cf. ἐν μεσημβρίᾳ 'at noon-day,' Thuc. VI. 100. 1; Xen. Hell. V. 4. 40; Plat. Legg. 897 D *et al.* Aesch. Suppl. 746, ἐν μεσημβρίας/θάλπει is not a periphrasis for this, but more like instrumental ἐν.

<sup>127</sup>Cf. periphrasis Eur. Rhes. 111, ἐν καταστάσει νυκτός 'in the night-time.'

ἐν ἀγορᾷ πλήθοντος ὄχλου, Pind. Py. IV. 85<sup>128</sup>=pr. ἀγορᾶς πληθούσης, the forenoon from 10 A. M., Hdt., Xen., etc. Cf. also ἐν τῇ ἀγορᾷ πληθούσῃ, Thuc. VIII. 92. 2; Plat. Gorg. 469 D, etc.

ἐν θέρει, Thuc. IV. 27. 1 *et saepe*.

ἐν χειμῶνι, Pind. Is. II. 42, ἐν δὲ χειμῶνι 'in winter'; cf. Aesch. Ag. 969; Xen. Mem. 4. 3. 8; w. art. Cyr. 8. 8. 17;<sup>129</sup> 'in wintry weather,' i. e., 'in storm,' in pl. Plat. Legg. 961 E, contr. w. εὐδαίαις, v. *infra*; cf. fig. use, Soph. Ant. 670, δорὸς ἐν χειμῶνι 'in the storm of battle.' Also ἐν ψύχει, 'in winter-time,' Soph. Ph. 17. Associated w. ἐν χειμῶνι, but not strictly to be classed as temporal, more often indicating rather circumstance or condition, ἐν εὐδαίᾳ, Aesch. Sept. 795, πόλις δ' ἐν εὐδαίᾳ τε καὶ κλυδωνίου πολλὰῖσι πληγαῖς ἄντλον οὐκ ἐδέξατο; Xen. Hell. 2. 4. 14, ἐν εὐδαίᾳ χειμῶνα ποιοῦσιν; cf. An. 5. 8. 20; Plat. Legg. 961 E, ἔν γε χειμῶσι καὶ ἐν εὐδαίᾳ (v. *supra*).

b. W. χρόνος expressed or understood: Bacchyl. VII. 45, ἐν ἅλικι χρόνῳ (Jebb: ἡλιξ= 'of the same age, ἡλιξ χρόνος, here is 'a time of the same duration,' 'an equal space of time'). Pind. Py. IV. 291, ἐν δὲ χρόνῳ, 'in time,' 'after some time,' so 258, (cf. without prep. 78); cf. fig. 147 (114); Py. III. 96; VIII. 15; Aesch. Suppl. 138, ἐν χρόνῳ 'in course of time'; 938; cf. Cho. 1041; Eum. 498, μεταῖθις ἐν χρόνῳ; Ag. 857, ἐν χρόνῳ δ' ἀποφθίνει/τὸ τάρβος ἀνθρώποισιν; (cf. 463 without prep., 'the black Furies in time,' 'though late'). Soph. O T 613, ἀλλ' ἐν χρόνῳ γυνώσει τὰδ' ἀσφαλῶς; Eur. Andr. 782; Plat. Theaet. 186 C, μόγις καὶ ἐν χρόνῳ; Phaedr. 278 D, 'in the course of a long time'; cf. Aesch. Ag. 610, ἐν μήκει χρόνου, so Soph. Tr. 69,<sup>130</sup> w. which. cf. Aesch. Suppl. 56, γυνώσεται δὲ λόγους τις ἐν μάκει 'in due course of time' (temporal without gen. only here). Cf. ἐν χρόνῳ μακρῷ, 'after a long while,' Soph. O C 88;<sup>131</sup> Ant. 422, El. 330, Ph. 235; but Eur. Or. 980, 'in the course of a long time,' not 'after'; cf. Eur. Hipp. 375, νυκτὸς ἐν μακρῷ χρόνῳ 'in the weary hours of the night,' and the parody on it in Ar. Ran. 931; Eupolis 356 K. ἐν μικρῷ (sc. χρόνῳ), Eur. Tro. 1040, πόνους τ' Ἀχαιῶν ἀπόδος ἐν μικρῷ μακροῦς/θανοῦς'; Xen.

<sup>128</sup>Gildersleeve explains this as Gen. of time, from which springs the Gen. absol. w. pres. ptc.

<sup>129</sup>For use of other preps. and other cases as variants, v. L. and S. *sub* χειμῶνι; the gen. with and without art., διά c. gen., acc., with and without art., are used with slight difference of meaning.

<sup>130</sup>Cf. Plat. Legg. 683 A, ἐν χρόνου τινὸς μήκεσιν ἀπλείοις; for μήκει c. gen. cf. Thuc. 4. 62, ἐν μήκει λόγων διελθεῖν.

<sup>131</sup>v. Jebb. *ad loc.* for ἐν in such phr. as ἐν πόλλῳ, μακρῷ, ὀλίγῳ, βραχεῖ χρόνῳ, etc.



Cyn. 5. 32; Eq. 8. 7; cf. ἐν ἀκαρεῖ χρόνῳ, Ar. Pl. 244; Com. Frg. Adesp. 370 K.; Plat. Apol. 19 A, τὴν διαβολήν, ἣν ὑμεῖς ἐν πολλῷ χρόνῳ ἔσχετε, ταύτην ἐν οὕτως ὀλίγῳ χρόνῳ; so 37 B, ἐν ὀλίγῳ χρόνῳ 'within a short time'; Phaed. 58 B, ἐν πολλῷ χρόνῳ; Phaedr. 228 A, ἐν πολλῷ χρόνῳ κατὰ σχολήν; cf. Rep. 409 B, etc. Cf. further Soph. O C 551, ἐν τε τῷ χρόνῳ; O T 1030, τῷ τότ' ἐν χρόνῳ; Andoc. II. 21. 12, ἐν τῷ τότε χρόνῳ; Plat. Critias 111 E; Legg. 679 A; 683 C; Ep. 333 C; 339 D; 345 D; 355 E, etc.; Soph. Ph. 1224, ἐν τῷ πρὶν χρόνῳ; Thuc. IV. 41. 3, etc.; κατὰ περ ἐν τῷ πρόσθε χρόνῳ, 'just as in the former time'; Hdt. 9. 26. 6,<sup>132</sup> ἐν τῷ μεταξὺ χρόνῳ, Plat. Rep. 450 C (but not temporal, Tim. 66 E, ἐν τῷ μεταξὺ τούτων, i. e., air and water, v. *supra sub* ἐν μέσῃ *fin.*); ἐν γὰρ τῷ ἐπιόντι χρόνῳ, Plat. Symp. 219 B.

Cf. ἐν ὀλίγῳ, temporal, Pind. Py. VIII. 92 = *brevi*; Thuc. IV. 55. 3, 'within a short time'; Plat. Apol. 22 B;<sup>133</sup> similar is Act. Ap. 26. 28; Xen. Hell. 4. 4. 12 might be either of time or space, τότε γοῦν οὕτως ἐν ὀλίγῳ πολλοὶ ἔπεσον. For spatial uses of ἐν ὀλίγῳ v. *infra*, p. 190.

c. Expressions for various periods of life:

ἐν γάλακτι, γάλαξι, Eur. H. F. 1266, ἔτ' ἐν γάλακτι τ' ὄντι 'when I was still at the breast'; cf. Plat. Tim. 81 C; Legg. 887 D, ἐν γάλαξι τρεφόμενοι = ἐν γάλαξι ὄντες.<sup>134</sup>

ἐν τροφαῖσιν, Aesch. Sept. 665, οὐτ' ἐν τροφαῖσιν, οὐτ' ἐφηβήσαντά πω, 'while in the nursery,' opp. to 'coming to early manhood'; 666, οὐτ' ἐν γενείου ξυλλογῇ τριχώματος 'in the first harvest of a beard.'

ἐν βιότου προτελείῳ, Aesch. Ag. 720,<sup>135</sup> 'in the prelude,' i. e. the beginning of life' (fig. from preliminary sacrifice offered before marriage or any important undertaking).

ἐν παισὶν εἶναι, 'in childhood,' Plat. Rep. 494 B, εἰθὺς ἐν παισὶν; Aeschin. I. 157, τῶν ἐν παισὶν ἔτι καὶ νῦν ὄντων; II. 99, ἐν παισὶ μὲν γὰρ ὦν . . . ἐκ παίδων δὲ ἀπαλλαττόμενος . . . ἀνὴρ δὲ γενόμενος (cf. ἐκ); cf. Xen. Cyr. 8. 7. 6, ἐν παισὶ . . . ἐν νεανίσκοις, . . . ἐν ἀνδράσι, so Plat. Rep. 413 E, but 431 C, ἐν παισὶ 'among children,'

<sup>132</sup>For usages of this kind w. χρόνῳ in the Orators, v. Lutz l. c. p. 30.

<sup>133</sup>Cf. also ἐν βραχείῃ, Hdt. 5. 24. 3, etc., v. *infra*, p. 187.

<sup>134</sup>v. Stallb. *ad loc.* who cites also Aelian V. H. VIII. 8 where it is used fig. of the art of painting, τὴν τέχνην γραφικὴν . . . τρόπον τινὰ ἐν σπαργάνοις καὶ γάλαξιν οὔσαν, so also X. 10. Such an extreme development of an early prep. id. is characteristic of late writers. ἐν σπαργάνοις goes back to Aesch. Ag. 1606, Cho. 529, 755.

<sup>135</sup>Cf. Ag. 65, διακναιομένης τ' ἐν προτελείῳ/κάμακος 'in the beginning of the shivering of the spear,' i. e., 'in the preliminary conflicts.'

cf. 433 D, etc. *Sing.* in Marc. Aur. Ant. 1. 1, καὶ τὸ γράψαι διαλόγους ἐν παιδί, 'when I was a child.'

ἐν τῇ νεότητι, 'in youth, Plat. Rep. 329 A, etc. Cf. ἐπί c. gen. and ἐκ. Expressions for the prime of life:<sup>136</sup>

ἐν ἡβῃ, Eur. Cycl. 2, νῦν χῶτ' ἐν ἡβῃ τοιῶν ἡθένει δέμας; frg. 284. 10; Aeschin. ep. 11. 7, etc. Cf. Eur. Alc. 316, ἡβης ἐν ἀκμῇ, w. wh. cf. Xen. Cyr. VII. 2. 20, ἐν ἀκμῇ τοῦ βίου;<sup>137</sup> Reip. Lac. 1. 6, ἐν ἀκμαῖς τῶν σωμάτων τοὺς γάμους ποιῆσθαι, and (also pl.) without gen., Isocr. VII. 37, ἐν ταύταις ταῖς ἀκμαῖς, cf. εἰς ἀκμὴν ἐλθών, Eur. H. F. 532.

ἐν ἡλικίᾳ = ἡβῃ, of the flower or prime of life, from about seventeen to forty-five: Pind. Py. XI. 51, ἐν ἀλικίᾳ 'in my life's bloom'; cf. Nem. 9. 42, ἐν ἀλικίᾳ πρώτα. ἐν ἡλικίᾳ εἶναι 'to be of age,' of women, Plat. Rep. 461 B, τῶν ἐν ἡλικίᾳ γυναικῶν; of men, 'of age for service,' Thuc. VI. 24. 3, οἱ ἐν τῇ ἡλικίᾳ, so VIII. 75. 3; Xen. Hell. I. 6. 24; cf. Mem. IV. 2. 3; Plat. Charm. 154 A, ἀλλ' οὐπω ἐν ἡλικίᾳ ἦν, 'he had not yet come out,' cf. B; Lach. 200 C; Legg. 924 E, ἐὰν ἐν ἡλικίᾳ πρὸς ἀλλήλους ὦσιν; Isae. II. 6; Aeschin. I. 63, 155; Dem. 17. 28; 42. 7; 141. 40; 287. 177; 361. 65; cf. 545. 95, ἐστρατευμένος ἀπάσας τὰς ἐν<sup>138</sup> ἡλικίᾳ στρατείας, etc. Cf. Plat. Ep. 316 C, ἐν ἡλικίᾳ μέσῃ τε καὶ καθεστηκυῖα.<sup>139</sup>

ἐν ὥρᾳ, Plat. Meno 76 B, ἕως αὖ ἐν ὥρᾳ ὦσι, 'while they are in their prime'; Rep. 474 D, πάντες οἱ ἐν ὥρᾳ; cf. 475 A; Phaedr. 240 D. But ἐν ὥρᾳ also adv. v. *infra*, p. 183. But ἐν ὥραίῳ . . . βίου, Eur. Phoen. 968 refers to old age, although a similar expression might have been used for the bloom of life, αὐτὸς δ', ἐν ὥραίῳ γὰρ ἔσταμεν βίου, / θνήσκειν ἔτοιμος πατρίδος ἐκλυτήριον.<sup>140</sup>

Of old age, ἐν τῷ γήρᾳ, Plat. Rep. 329 C *et al.*

d. General phrases of time:

ἐν[αἰ|ῶνι], in all their life-time,' Bacchyl. XII. 61.<sup>141</sup>

ἐν ἀρχῇ, ἀρχαῖς, sing. 'in the beginning,' also rarely pl. v. *infra*. Cf. ἐξ, ἀπό, κατά w. pl. Eur. Med. 60, ἐν ἀρχῇ πῆμα κοῦδέπω μεσοί. Thuc.

<sup>136</sup>v. Aesch. Sept. 666 *supra*, p. 172.

<sup>137</sup>Later than ἡβῃ, about forty, the prime of strength and achievement, rather than of youthful beauty. Cf. ἐν ἀκμῇ εἶναι, Thuc. IV. 2. 1, πρὶν τὸν σίτον εἶναι ἐν ἀκμῇ, 'before the grain was ripe'; but cf. ἐπ' ἀκμῆς εἰμι . . . ἰδεῖν, Eur. Hel. 897, 'I am on the point of seeing.'

<sup>138</sup>So the MSS. Blass cum Apsin. ἐφ' ἡλικίας.

<sup>139</sup>Cf. Thuc. II. 36. 3, οἱ νῦν ἔτι ὄντες μάλιστα ἐν τῇ καθεστηκυῖα ἡλικίᾳ, 'those of middle age,' as above.

<sup>140</sup>Elliptical, and a disputed passage; although θνήσκειν belongs directly w. ἔτοιμος it is felt also w. ἐν ὥραίῳ . . . βίου, 'in a ripe season of life,' i. e., 'my time of life is ripe to die.'

<sup>141</sup>For text see edd., Jebb, etc.

I. 35. 5, ὥσπερ ἐν ἀρχῇ ὑπέλπομεν; Isocr. IV. 40, οἱ ἐν ἀρχῇ . . . ἐγκαλέσαντες = *qui primi*; VI. 103; XII. 21, 239, 266; XIII. 1; XV. 63; XIX. 46; Plat. Symp. 197 B; Phaedr. 237 C c. gen.; 253 C, 258 A, 266 D; Alcib. II. 140 D, 148 B; Euthyd. 291 B; Prot. 344 C; Rep. 453 B; Tim. 28 B; Legg. 792 C; Dem. 213. 8; 215. 14; 397. 178; 441. 311; 522. 23; 644. 74; 734. 108; 973. 23; 1098. 60; 1109. 26; 1415. 46 *et al.*; pl. Plat. Legg. 671 A, καὶ ὅπερ ὁ λόγος ἐν ἀρχαῖς ἐβουλήθη; Ep. 344 B, ὅπερ ἐν ἀρχαῖς εἶπον. For ἐν ἀρχαῖς 'in power,' 'in office,' v. *supra*, p. 166.

ἐν γάμῳ, 'at the time of her marriage,' Bacchyl. XVI. 115.

ἐν εἰρήνῃ, often in 'time of peace,' but sometimes = adv. 'peacefully,' Bacchyl. V. Col. 11. 200, cf. XII. 188 (Jebb). Xen. Hell. 2. 4. 22, ἐξὸν δ' ἡμῖν ἐν εἰρήνῃ πολιτεύεσθαι, cf. 3. 2. 9; 4. 4. 1; 5. 1. 13, ὥσπερ ἐν εἰρήνῃ; Plat. Theaet. 172 D; Symp. 189 B; Lach. 179 C; Rep. 333 A (*bis*)<sup>142</sup>; cf. 575 B; Legg. 640 B; Dem. 390. 156, etc. Cf. ἐν πολέμῳ, *supra*, p. 152. Cf. also ἐν σπονδαῖς, Thuc. III. 56. 2, καταλαμβάνοντας ἐν σπονδαῖς καὶ προσέτι ἱερομηνία, 'trying to seize our city in a time of peace and further at a holy season'; Thuc. VII. 18. 2, ἐν σπονδαῖς 'in the time of truce' *et al.*

ἐν τῇ μονῇ, Xen. An. 5. 1. 5, ὅσα μοι οὖν δοκεῖ καιρὸς εἶναι ποιεῖν ἐν τῇ μονῇ, ταῦτα ἐρῶ; w. the verbal noun cf. artic. inf. An. 3. 3. 12, ἐπειδὴ ἐώρων ἡμᾶς ἐν τῷ μένειν κακῶς μὲν πάσχοντας.

ἐν ταῖς φυγαῖς, Ar. Eccl. 243, ἐν ταῖς φυγαῖς μετὰ τὰνδρὸς ὥκησ' ἐν πυκνί, 'at the time of the flight' (of the country people of Attica into the city in the Pelopon. war), here used with a familiar tone; note also pl. for sing., as ἐν δέιπνοις Soph. O T 779 *supra*, p. 151 n. 60, cf. sing. ἐν φυγῇ v. ἐν πολέμῳ, p. 152.

e. Pronominal:

ἐν τῷδε, Eur. Phoen. 1429, ἐν τῷδε μῆτηρ ἡ τάλαινα προσπίτνει, 'at this moment'; so 1465, but the text is doubtful.

ἐν τοῖσι, Hdt. 2. 161, ἐπ' ἔτεα πέντε καὶ εἴκοσι ἄρξας, ἐν τοῖσι . . . τε, 'within, during these years.'

ἐν ὅσῳ, 'while,' or 'until,' v. *infra*, p. 203. So also ἐν ᾧ, v. p. 203.

f. W. participle in adverbial force:

ἐν τῷ νῦν παραπεπτωκότι, Plat. Legg. 857 C, ὡς γε ἐν τῷ νῦν παραπεπτωκότι λέγειν, 'as I may say in passing.'

<sup>142</sup>But Rep. 372 D = adv. 'peacefully,' 'quietly,' so prob. Ar. Pax 439, ἐν εἰρήνῃ διαγαγεῖν τὸν βίον, v. Sobol. *Praep.* p. 23. The two meanings are so closely associated as to make distinction sometimes difficult and some of above passages may be better adv.

*ἐν τῷ παρατυχόντι*, Thuc. III. 82. 7, 'in a favorable opportunity,' i. e., 'when chance offered'; V. 38. 1, *ἢ μὴν ἔν τε τῷ παρατυχόντι ἀμυνεῖν τῷ δεομένῳ*, 'to defend the one in need as circumstances required,' cf. *πρὸς τὸ παρατυγχάνον*, Thuc. I. 122. 1.

*ἐν τῷ παρεστώτι*, Plat. Rep. 452 B, *γελοῖον γὰρ ἂν, ὥς γε ἐν τῷ παρεστώτι φανεῖν*, 'at any rate under present conditions.'

*ἐν τῷ παρόντι*, very frequent, sometimes, 'under present circumstances,' more often, 'for the present,' 'now,' 'at present,' 'at the moment.' Frequently an intruding *δέ*, so *δ' οὖν*, occasionally *γάρ*, *γε*; also used w. modifying temporal adv., *τότε* (Thuc. 1. 95, 7), most often w. *νῦν* (Plat. Phaed. 67 C opp. to *ἐν τῷ ἔπειτα*; Cratyl. 400 C, etc.). Also used adjectively, Plat. Menex. 240 D, *τὴν ἐν τῷ παρόντι σωτηρίαν*. Cf. *ἐκ τῶν παρόντων* *supra*, p. 74; also *πρὸς*. In late Greek *ἐπὶ τοῦ παρόντος* 'for the present,' also occurs. *ἐν τῷ παρόντι*, Hdt. 1. 88; 2. 161, 172; 3. 75; 8. 14. Thuc. twenty-eight times or more,<sup>143</sup> I. 95. 7, *καὶ σφίσιν ἐν τῷ τότε παρόντι ἐπιτηδείους*. Andoc. I. 1. 5; IV. 29. 1; Lys. 30. 25; frg. 75; Isocr. about eighteen times,<sup>144</sup> VI. 15, *ἐν γὰρ τῷ π.*; Xen. Hell. 7. 4. 12 (*ἐν δὲ τῷ π.*): Symp. 8. 4; An. 2. 5. 8; Cyr. 3. 1. 29; 4. 5. 15; 5. 4. 30; Plat. *saepe*, fifty-five or more times;<sup>145</sup> Phaed. 73 A, *οὐ γὰρ σφόδρα ἐν τῷ παρόντι μέμνημαι*; 76 B, *οὐκ ἔχω . . . ἐν τῷ π. ἐλέσθαι* 'at the moment'; Parm. 135 C, *ἔν γε τῷ π.*; Phileb. 20 A, *ὣν μὴ δυναίμεθ' ἂν ἱκανὴν ἀπόκρισιν ἐν τῷ π. διδόναι σοι*, 'at the moment,' 'off-hand,' cf. Charm. 158 C *et al.*; Hipp. Min. 372 E, *νυνὶ δὲ ἐν τῷ π.* 'for the moment'; Menex. 248 B, *εἰ δεῖ τελευτᾶν ἐν τῷ π.* 'now'; Rep. 532 D, *ἐν τῷ νῦν π.* *et al.*; Tim. 50 C, *ἐν δ' οὖν τῷ π.*; Aeschin. II. 118, 122; Dem. 193. 12; 196. 22; 232. 21; 286. 176; 427. 269; 527. 40; 1169. 7; 1236. 3; 1250. 12; 1422. 2; 1439. 2; 1444. 1; 1458. Hyper. frg. 71, etc.<sup>146</sup>

<sup>143</sup>Thuc. I. 32. 3, 41. 1, 132. 1, 136. 4; II. 62. 2, 63. 2, 64. 5, 88. 1; IV. 1. 3, 11. 4, 59. 4, 64. 5; V. 11. 1, 41. 2, 63. 4; VI. 18. 4, 24. 3, 29. 1, 35. 2; 88. 1, 2; VII. 42. 3, 75. 6; VIII. 1. 2, 48. 7, 53. 3, 71. 1, 87. 4.

<sup>144</sup>Isocr. II. 26; V. 153; VI. 15; VII. 38; VIII. 18, 121, 142; IX. 80; XI. 2; XII. 4, 61, 103, 128; XV. 55, 164, 231; XVI. 39; Ep. 7. 10.

<sup>145</sup>Plat. Crito 46 C, Phaed. 67 C, 73 A, 76 B, 91 A (*bis*), 95 E, 114 C, 115 C, Cratyl. 400 C, Theaet. 158 B, 188 A, 197 A, 200 D, Soph. 260 A, Pol. 277 D, Parm. 135 C, Symp. 176 E, 177 C, 193 D, 200 C, D, Phaedr. 230 E, 252 A, Charm. 158 C, Euthyd. 287 B, Meno 71 C, Hipp. Mai. 297 E, Hipp. Min. 372 E (*bis*), Menex. 240 D, 248 B, Rep. 379 A, 392 A, 398 C, 435 D, 454 A, 509 C, 532 D, 536 B, 584 B, 611 C, Tim. 38 B, 43 C, 50 C, Legg. 642 A, 696 A, 754 B, 768 D, 770 A, 838 A, 887 B, *περί ἀρετῆς* 376 A.

<sup>146</sup>Cf. *ἐς τὰ παρόντα* Arr. Anab. 1. 13. 5 *et al.* Ib. 5. 22. 5, *μάλιστα πρὸς τὰ παρόντα ἐν καιρῷ οἱ ἐφαίνετο*.



g. With articular adverb without χρόνος:

ἐν τῷ ἄρτι, of time just past (ἄρτι more commonly of the present, in late writers also of the future): Plat. Meno 89 C, ἀλλὰ (sc. I fear lest) μὴ οὐκ ἐν τῷ ἄρτι μόνον δέη αὐτὸ δοκεῖν καλῶς λέγεσθαι, ἀλλὰ καὶ ἐν τῷ νῦν καὶ ἐν τῷ ἔπειτα.

ἐν τῷ αὐτίκα, Thuc. III. 82. 7; IV. 108. 6; VII. 42. 2; VIII. 27. 5, etc.

ἐν τῷ ἔπειτα, Plat. Meno 89 C (*supra*); Rep. 498 A; cf. Phaed. 67 C.

ἐν τῷ νῦν, Plat. Meno 89 C (*supra*); Phileb. 23 D; Legg. 643 A, 685 A, 752 B.

ἐν τῷ παραντίκα; Thuc. II. 11. 7; VII. 71. 7; Xen. Cyr. II. 2. 24; Plat. Phaedr. 240 B; Rep. 558 A, 'for the moment.'

ἐν τῷ τότε, Thuc. I. 92; III 36. 6, τῷ τε δήμῳ παρὰ πολλὸν ἐν τῷ τότε πιθανώτατος; IV. 12. 3; VIII. 86. 5; Andoc. II. 21. 14, 15; Plat. Phaedr. 241 A; Legg. 678 E; 699 D, etc.

h. W. artic. adverb partly temporal, partly spatial, ἐν τῷ, τοῖς πρόσθεν. *Temporal*: mainly in Plato, commonly 'before' of an earlier point in the discussion or argument: Plat. Theaet. 200 E, Polit. 265 A, ὅπερ ἐν τῷ πρόσθεν ἐλέγομεν *et saepe*; Phileb. 25 C, 32 B, cf. 35 A, 'neither now nor before,' μήτ' ἐν τῷ νῦν χρόνῳ . . . μήτ' ἐν τῷ πρόσθε; Phaedr. 255 A, 273 A; Charm. 162 C; Lach. 193 D; Meno 93 A; Rep. 423 C, 502 D, 519 C, 521 E, 533 D; Legg. 778 B, τὴν . . . νέαν καὶ αἰοικήτον ἐν τῷ πρόσθεν πόλιν, 'heretofore,' 'formerly,' cf. Ep. 345 C. Plural: ἐν τοῖς πρόσθεν may usually be explained by supplying *εἰρημένους*, but is so familiar in Plato that the ellipsis was doubtless forgotten:<sup>147</sup> Plat. Phaed. 86 E, 94 C; Cratyl. 410 D, 438 A; Theaet. 182 B, 191 E, 193 D, 197 D, 199 C; Soph. 264 D; Polit. 302 E; Phileb. 39 D, 41 B, ἀλλὰ μὴν εἵπομεν . . . ὀλίγον ἐν τοῖς πρόσθεν, 'a little while since,' a pure adv. no different in meaning from *ἐμπροσθεν* alone in 41 D; cf. Theaet. 207 B, ἐν τοῖς πρόσθε; Alcib. I. 134 D; Gorg. 481 B (intrusive γέ, so also elsewhere), 489 B, 492 A; Meno 98 A; Rep. 391 E, 465 E, 478 D, 485 B, 576 A; Tim. 40 B, 64 B, 65 C, 67 C, (cf. 67 C, ἐν τοῖς ὕστερον λεχθησομένοις which might have developed into a similar phrase, omitting the ptc. if it had been frequently used); Critias 110 A, 113 B, Minos 321 B; Legg. 707 D, 709 E, 733 C, 797 A, 896 C, 918 A. Cf. ἐν τῷ ἐμπροσθεν, Plat. Euthyphro 15 C; Crito 46 B, 49 A; Phaed. 108 A; Prot. 328 E; Gorg. 477 C, etc. ἐν τοῖς ἐμπροσθεν, Isocr. XII. 191; Plat. Apol. 28 A; Phaed. 86 E, 103 D; Cratyl. 394 D; Polit. 279 B; Euthyd. 279 D; Prot. 326 E; 332 E, 359 E, 361 A; Gorg. 473 A; 513 E; Rep. 502 B, 507 A;

<sup>147</sup>Thirty-seven or more times.

Legg. 881 B. *Spatial*: Thuc. VI. 67. 1, ἐν τῷ πρόσθεν, 'in the van'; VII. 78. 4 (sc. χωρίῳ) 'in the country which lay before them'; cf. 78. 5, 81. 3; Lysias XIII. 37 c. gen., δύο δὲ τραπέζαι ἐν τῷ πρόσθεν τῶν τριάκοντα ἐκείσθην 'there were two tables set before the Thirty'; Xen. Hell. 7. 2. 7 c. gen., οἱ πολέμοι ἐμάχοντο ἐν τῷ πρόσθεν τῶν εἰς τὴν πόλιν φερουσῶν πυλῶν; so Cyr. 5. 3. 52; but ib. 57 without gen. 'because the enemy were in front'; Plat. Prot. 315 B (c. gen.), εὐλαβοῦντο μηδέποτε ἐμποδῶν ἐν τῷ πρόσθεν εἶναι Πρωταγόρου, 'in front of Prot.'; Rep. 614 C opp. ἐν τῷ ὀπισθεν, 'in front' and 'behind,' here usually translated 'on their foreheads' and 'on their backs.' W. ἐν τῷ πρόσθεν loc. cf. other adv. phr. of direction *infra*, p. 192.

### VII. Adverbial

#### a. With nouns:

ἐν αἴσῃ, Aesch. Suppl. 545<sup>148</sup> 'fitly,' 'duly' (Schol. ἐν εἰμαρμένῃ) cf. ἐν μοίρῃ, *infra*, p. 181.

ἐν ἀρχῇ, v. sub temporal phr. p. 173 f.

ἐν ἀσχολίᾳ, Plat. Theaet. 172 D, οἱ δὲ ἐν ἀσχολίᾳ τε αἰεὶ λέγουσι (cf. and contr. ἐπὶ σχολῆς just preceding); Rep. 406 B, ἐν ἀσχολίᾳ . . . πάντων, cf. ἐν w. abstractions *infra*.

ἐν δέοντι, ἐν τῷ δέοντι, Hdt. 2. 159, ἐν τῷ δέοντι, Lat. *opportune*, 'in good time'; so, without art. Eur. Alc. 817, οἶκ ἥλθες ἐν δέοντι δέξασθαι δόμοις; so, (w. neg.) Hipp. 923; (affirm.) Med. 1277; Or. 212, ὡς ἡδύ μοι προσῆλθες ἐν δεοντί γε; so in Diels, *Vorsokr.*<sup>2</sup> 644. 25; 645. 1 (w. art.); Ar. Pax 272; Thuc. II. 89. 8; Xen. Cyr. 8. 1. 20 (w. art.). Plat. Rep. 414 B; περὶ δικαίου 375 A (w. art. four times, so also ib. B); Dem. 271. 133, ἐν οὐ δέοντι; Prooem. 52. 1458, ἐν δέοντι; Isocr. III. 19, ἐν τῷ δέοντι. Cf. εἰς δέον freq. w. the same meaning, v. *supra*, p. 110. Cf. ἐν καιρῷ, ἐν καλῷ, pp. 178, 188 f. Cf. Com. Frg. Adesp. 248 K, ληρεῖς ἐν οὐ δέοντι καιρῷ φιλοσοφῶν.

ἐν δημοσίοις opp. ἐν ἰδίοις,<sup>149</sup> Plat. Legg. 910 E *et saepe*. Cf. sing. without prep. Thuc. I. 141; 3. 45 *et al.*; ἐν τῷ δημοσίῳ of the public treasury Andoc. 1. [79]. Cf. ἐκ Andoc. 1. 41; 92, etc. Cf. ἐν κοινῷ, etc., *infra*, p. 189.

ἐν δίκῃ, Lat. *iuste*. Pind. Ol. II. 18; VI. 12; Nem. V. 14; Py. V. 14 (cf. ἐν ἀλαθείᾳ Ol. VII. 69; βουλαῖς ἐν ὀρθαῖσι Ol. II. 83); in Aesch. Ag. 1615, ἐν δίκῃ is ambiguous and may mean either 'justly,' or 'before the court' as in Cho. 987; Soph. Tr. 1069 'justly,' so Ar. Eq. 258; Nub.

<sup>148</sup>This is the MS. reading, but Tucker rejects it.

<sup>149</sup>Cf. κατ' ἰδίαν 'in private,' 'privately' Plut. 2. 120 E.

1332, *καποφανῶ γε νῆ Δία ὥς ἐν δίκη σ' ἔτυπτον*, so 1333, 1379, cf. 1380 where adv. *δικαίως* is used in precisely the same way in the same connection; Pax 628; Thesm. 830· Vesp. 421; Plat. Euthyphro 4 B (*his*); 6 A;<sup>150</sup> Cratyl. 419 D; Soph. 220 A; Phaedr. 266 A, 275 E, 277 D; Rep. 475 C, 478 E, 605 B; Tim. 62 D; Legg. 682 D balanced w. adv., *οὐ καλῶς οὐδ' ἐν δίκη*; 768 A, 777 E, 929 A (*bis*), 945 D, but 949 A 'in a law-suit.' Cf. *ἐν νόμοις infra*, p. 182.

*ἐν ἡσυχίᾳ*,<sup>151</sup> begins in Hom. h. Merc. 356. Eur. Or. 1284, *τί μέλλεθ' οἱ κατ' οἶκον ἐν ἡσυχίᾳ σφάγια φοινίσσειν*; cf. *infra* other cases of transference of local meaning to an abstraction, p. 196. Eur. frg. 775. 56, *ἔχειν χρεῖ/στόμ' ἐν ἡσυχίᾳ*; but Hdt. 5. 92. γ., *τοῦτο εἶχον ἐν ἡσυχίᾳ*, 'kept it quiet,' i. e., 'did not speak of it'; 5. 93, *εἶχον ἐν ἡσυχίᾳ σφέας αὐτοῦς*, 'they kept quiet,' i. e., were silent; Xen. Mem. 2. 9. 8, *ὁ Κρίτων ἐν ἡσυχίᾳ ἦν*; Plat. Phaedr. 229 A, *ἐν ἡσυχίᾳ καθιζήσόμεθα*; Rep. 575 B, *ἐὰν δ' ἐν εἰρήνῃ τε καὶ ἡσυχίᾳ γένωνται*; Dem. 143. 46, *τὸ δ' ἐν ἡσυχίᾳ διάγειν*;<sup>152</sup> but Thuc. 3. 12, *ἐν τῇ ἡσυχίᾳ* 'in time of peace' opp. to *ἐν τῷ πολέμῳ*. Cf. c. *διά*, *ἐπί*, *κατά*, *μετά*. Cf. *δι' ἡσυχίης εἶναι* 'to keep quiet,' Hdt. 1. 206, etc. Cf. w. adj. Soph. O C 82, *ἐν ἡσυχῶ* 'in quiet case' nearly = *ἡσυχῶς*. But in O C 197, *ἐν ἡσυχαιᾷ* is an adj. and belongs w. *βάσει βάσιν ἄρμοσαι* two verses below.<sup>153</sup>

*ἐν καιρῷ*, Lat. *opportune*: cf. *εἰς* p. 111, *ἐπί*, *κατά*, *παρά* c. dat., *πρός*, *σύν* (late).<sup>154</sup> Pind. frg. 168 (150). 5, *ἦν διακροῖναι ἰδόντα πολλὸς ἐν καιρῷ χρόνος*; (cf. *κατὰ καιρόν*, Pind. three times, so *καιρόν* alone Py. I. 80; opp. *παρὰ καιρόν* three times); Bacchyl. (Jebb) frg. 21, *πράσσοντας ἐν καιρῷ* 'faring opportunely,' cf. *εὖ πράττειν*; Aesch. Pr. 379, 'in season'; Soph. O C 809, *ταῦτα δ' ἐν καιρῷ λέγεις*; Eur. Bacch. 1287, *ὥς ἐν οὐ καιρῷ πάρει*; Rhes. 443, *ἦλθον ἐν καιρῷ*; frg. 745, *ὁ γὰρ ἐν καιρῷ μόχθος = καίριος*; Ar. Ran. 358; Democr. frg. 229, Diels, *Vorsokr.*<sup>2</sup> 426. 7; Thuc. I. 121;<sup>155</sup> IV. 59. 3, *μὴ ἐν καιρῷ*, 'unseasonably'; V. 61. 2; VI. 9. 3; Andoc. I. 145; Isocr. III. 50; IV. 9; Ep. 3. 3; Xen. Hell. 4. 3. 2, *ἐν καιρῷ γένοιτο*; 5. 1. 18; 7. 4. 8; cf. c. gen. Apol. 7., *ἐν καιρῷ τῆς ἡλικίας*;

<sup>150</sup>But Apol. 38 E 'before the court,' *οὔτε γὰρ ἐν δίκη οὐτ' ἐν πολέμῳ*.

<sup>151</sup>Cf. metaph. use of *γαλήνη* the stillness of the sea for calm, quiet, Soph. El. 899, *ὥς δ' ἐν γαλήνῃ πάντ' ἐδερχόμεν τόπον* (sc. *ὄντα*), 'but when I saw that all the place was in stillness, i. e., was quiet.'

<sup>152</sup>Contr. *ἐν παραχῇ γίνεσθαι*, Dem. 144. 51.

<sup>153</sup>*ἐν ἡσυχίᾳ* MSS.: corr. Reisig.

<sup>154</sup>Opp. to *ἀπό*, *ἄνευ*, *παρά* c. acc., *πρό*.

<sup>155</sup>Thuc. III. 56. 5 looks a little like a phr., but is not, *ἐν καιροῖς οἷς σπάνιον ἦν τῶν Ἑλλήνων τινὰ ἀρετὴν τῇ Ξέρξου δυνάμει ἀντιτάξασθαι*, 'at a time when it was rare,' etc.

An. 3. 1. 39, πανὺ ἐν καιρῷ; Cyr. 3. 3. 8, οἱ ἐν τῷ καιρῷ πόνοι; cf. 6. 1. 38; cf. Plat. Crito 44 A, κινδυνεύεις ἐν καιρῷ τινι οὐκ ἐγείραι με; ἐν καιρῷ, Soph. 260 A; Polit. 307 A; Rep. 370 C; cf. Legg. 916 D; Ὅροι 413 E; περὶ δικαίου 375 B (w. art.); Dem. 27. 30; 260. 102; 1169. 7, cf. ἐν καλῷ, δέονται.

ἐν κεφαλαίῳ, κεφαλαίοις, cf. c. διά, ἐπί. ἐν alone or ὡς ἐν; cf. w. nearly the same meaning, ὡς ἐν τύπῳ, ἐν τύπῳ, τύπῳ εἰπεῖν: 'to speak in summary, summarily,' 'to sum up': sing.: Xen. Cyr. 6. 3. 18, τὸ πλῆθος ἡμῶν πρῶτον εἰπέ ἐν κεφαλαίῳ; cf. Plat. Soph. 232 E; Symp. 186 C, ὡς ἐν κεφαλαίῳ εἰπεῖν *cf. al.*; 196 E; Phaedr. 267 D; Euthyd. 280 B ('we agreed in general that this is so'); 281 D; Hipp. Min. 366 B; Ion 531 E; Rep. 522 C; Tim. 52 D; Ep. 312 C; Aeschin. I. 177; Dem. 108. 76; 507. 163; 640. 63; 701. 5; 1483. 37, etc. Pl.: Thuc. VI. 87, ἐν κεφαλαίοις ὑπομνήσαντες; Lys. XIII. 34, ὑμῶν ἐν κεφαλαίοις ἀποδείξειν; Isocr. II. 9, ἐν κεφαλαίοις . . . περιλάβωμεν; Xen. Ages. 11. 1; Plat. Phaedr. 228 D, ἐν κεφαλαίοις ἐφεξῆς δίειμι; Tim. 19 A, 26 C; Dem. 845. 7, νῦν δ' ὡς ἐν κεφαλαίοις ἀκηκόατε. Cf. Plat. Rep. 414 A, ὡς ἐν τύπῳ, μὴ δι' ἀκριβείας εἰρησθαι, 'in outline,' 'in general'; so Ar. Pol. 1323.<sup>a</sup> 10. V. *infra*, p. 208.

ἐν κόσμῳ, 'in an orderly manner,' Plat. Prot. 315 B; cf. Symp. 223 B, οὐκέτι ἐν κόσμῳ οὐδενί; Legg. 898 B, μηδ' ἐν κόσμῳ μηδ' ἐν τάξει; but cf. Dem. 1400. 36, ἐκείνοις ταῦτ' ἂν εἴη μάλιστ' ἐν κόσμῳ καὶ τιμῇ, 'this would be the greatest credit and honor to them.' Cf. ἐν τάξει, *infra*, p. 181. Cf. κατὰ κόσμον; cf. use of dat. adv. κόσμῳ without prep. Aesch. Ag. 521. Cf. εἰς p. 111.

ἐν κύκλῳ, Ar. Av. 118, 'all around,' 'round about'; Lys. 267; Plut. 679, 708 (cf. without prep. κύκλῳ Thesm. 662); Soph. Ai. 723; Thuc. III. 18. 4; c. gen. 74. 2<sup>156</sup>; Xen. Cyr. 8. 5. 8; Plat. Soph. 286 E *et al.*; Prot. 315 B; Tim. 63 A; Critias 117 E; Metagenes, 6. 11. K.; Eubul. 108 K., ἐν δὲ κύκλῳ. Cf. εἰς p. 111.

ἐν μέλει φθέγγεσθαι, 'in tune,' 'harmoniously,' Plat. Soph. 227 D; cf. παρὰ μέλος id. Phileb. 28 B, Legg. 696 D 'out of tune,' 'inopportunistically,' cf. Pind. N. 7. 69.

ἐν μέρει, μοίρᾳ, τάξει are classed here because of their adv. uses, since in general it has proved more convenient to place together the various uses of the same word. They are grouped together because of their similar use c. gen.:

ἐν μέρει, Lat. *vicissim*, *per vices*; Aesch. Ag. 332 'in turn,' i. e. 'one after another,' 'by turns,' 'in succession'; so 1192; Cho. 332,

<sup>156</sup>Thuc. III. 74. 2, ἐμπιπράσι τὰς οἰκίας τὰς ἐν κύκλῳ τῆς ἀγορᾶς.



κλῦθι . . . νῦν ἐν μέρει; Eum. 198, 436, 586; (not in Soph.); Eur. Andr. 216; Hec. 1130; Her. 182; Cycl. 180; Rhcs. 473 (cf. Or. 452 w. art. ἐν τῷ μέρει 'in one's turn,' so Hdt. 5. 70); Phoen. 1433; Ar. Vesp. 1319, 'one after another' = καθ' ἑκαστον, but Av. 1228, ἀκροατέον ὑμῖν ἐν μέρει τῶν κρειττόνων 'you in your turn,' similarly with the article apparently *metri causa* Lys. 540; so Ran. 32 'in your turn', 497 'in my turn.' Diels, *Vorsokr.* 182 fr. 26 Empedocles, ἐν μέρει; Hdt. 1. 26; 7. 212; cf. ἐν τῷ μέρει 5. 70; Thuc. IV. 11. 3, ἐν τῷ μέρει 'by turns,'<sup>157</sup> so VIII. 86. 3; without art. 93. 2; (w. art.), Andoc. I. 16. 123; without art. Lysias II. 33; Isocr. IV. 96, 164; Xen. Hell. 2. 1. 5; 7. 1. 14 (*bis*); An. 3. 4. 23, ἐν τῷ μέρει 'each in turn'; 7. 6. 36, ἐν τῷ μ. καὶ παρὰ τὸ μέρος 'in and out of turn'; Cyr. 2. 3. 18, ἐν μέρει; Plat. Theaet. 179 E, 189 E, 190 C; Cratyl. 410 D; Soph. 242 E; 252 B; Pol. 265 A; Symp. 214 B; Prot. 347 D, ἐν μέρει . . . κοσμίως; Gorg. 474 A, B (w. art.); 496 B (*ter*); often strengthened by ἑκαστος as Rep. 520 D, ἑκαστοι ἐν μ.; so 540 B, 577 C, 581 C; 615 A, 617 C; Legg. 819 B, ἐν μέρει καὶ ἐφέξῃ καὶ ὡς πεφύκασι γίγνεσθαι; 876 B, ἐκάτερον ἐν μ.; so 947 B *et al.*; Parm. 150 A, ἐν ὄλῳ . . . ἐν μέρει; Demodoc. 383 E; Isae. IX. 24; Aeschin. II. 41; III. 2, 4; Dem. 25. 24; 907. 1 (w. art.). Nicomach. 1. 40 (K. III p. 387); Com. Frg. Adesp. 568, 1249 K, ἐν τῷ μέρει. But ἐν μέρει c. gen. and a verb, τιθέναι, ποιεῖσθαι, καταθέσθαι, λαβεῖν, etc., is almost a periphrasis, 'to put in the category, the class of . . .', 'to consider as,' so ἐν μοίρᾳ, ἐν μερίδι, ἐν τάξει, ἐν λόγῳ τιθέναι, ποιεῖσθαι *q. v.* Also w. εἶναι or without vb. 'in the category of,' Isocr. IX. 24, ἡγούμενους οὐχ οἷόν τ' εἶναι τὸν τοιοῦτον τὴν φύσιν ἐν ιδιώτῳ μέρει διαγαγεῖν; Plat. Rep. 347 A, ὡς ἐν μισθοῦ μέρει εἴρηκας (τὴν ζημίαν); 348 E, εἰ ἐν ἀρετῇ καὶ σοφίας τίθης μέρει τὴν ἀδικίαν; cf. as variant 349 A, ἐπειδὴ γε καὶ ἐν ἀρετῇ αὐτὸ καὶ σοφία ἐτόλμησας θεῖναι; 370 B (no verb), μὴ ἐν παρέργῳ μέρει (cf. ἐν παρέργῳ p. 182); 424 D, ὡς ἐν παιδιᾷ γε μέρει; Aeschin. I. 126, ἐν σκώμματος μέρει 'by way of a joke',<sup>158</sup> ib. 151, ἐν εὐχῇ μέρει τὸν ἔρωτα ποιούμενος 'as a prayer'; Alexis, 240. 2. K, ὥστε μήτ' ἐν ἀνθρώπῳ μέρει / μήτ' ἐν θεοῦ ζῆν; Hyper. V. 10, ἐν προσθήκῃ μέρει 'as an appendage,' so Dem. 154. 8,<sup>159</sup> 37. 31, ἐν ὑπέρητον καὶ προσθήκῃ μέρει γεγέννησε,

<sup>157</sup>Cf. Pind. ἐν ἀμείβοντι *supra*, p. 161. Cf. ἐν περιτροπῇ, 'by turns,' 'one after another' (lit. a turning about, changing): Hdt. 2. 168, τάδε δὲ ἐν περιτροπῇ ἑκαρποῦντο 'they reap the fruit of these lands in turn,' so 3. 69.

<sup>158</sup>So Diog. L. II. 111.

<sup>159</sup>Cf. Dem. 22. 14, S F B, ἐν μὲν προσθήκῃ μερίς, vulg. προσθήκῃ μέρει, Rehdantz-Blass, Gram. u. Lexik. Index S. 71, vielleicht kaum zu sichern durch ἐν προσθήκῃ γενέσθων, Aristeid. 1. 663 Dind., ἐν παρακαταθήκῃ ὑ τάλαντα Polyb. 33. 12. 2.

so 175. 31; cf. 207. 19, *ἐν κατηγορίας μέρει ποιεῖσθαι*; cf. 286. 176, αὐτοῖς ὥς ἐν τῇ τῶν ἐχθρῶν οὔσιν μερίδι; cf. 323. 292, *ἐν τῷ τῶν ἐναντίων μέρει τετάχθαι*; 465. 27, *δίδωτ' ἐν τιμῆς μέρει ταῦτα*, 'as an honor'; cf. 568. 165;<sup>160</sup> cf. 166 (vb. expressed), *τοῦτ' ἐν ἐνέργειας ἀριθμήσει μέρει*;<sup>161</sup> 638. 56; 668. 148 (*bis*), *οὐ τίθημι ἐν ἀδικήματος μέρει*.<sup>162</sup> Dem. 23. 18, *ἐν οἵδενός εἶναι μέρει τὸν τοιοῦτον*, 'such a man was as no one';<sup>163</sup> 1095. 64, *ἐν τεκμηρίου μέρει ποιεῖσθαι*; cf. *τίθεσθαι ἐν*, p. 198, *ποιεῖσθαι ἐν*, p. 197 f. *ἐν μοῖρᾳ* = adv. as in Hom: Il. 19. 186; Od. 22. 54, 'rightly,' 'fitly,' cf. *κατὰ μοῖραν* in Hom., Plat. Legg. 775 C. But more commonly c. gen. like *ἐν μέρει* Plat. Phileb. 54 C (w. art.), *ἐν τῇ τοῦ ἀγαθοῦ μοῖρᾳ ἐκεῖνό ἐστι* 'is to be considered in the light of a good,' i. e., 'as a good'; Dem. 639. 61, *ἐν πολεμίου μοῖρᾳ*; c. *ὥς* or *ὥσπερ* Plat. Legg. 656 B, *ψέγη δὲ ὥς ἐν παιδιᾷς μοῖρᾳ*, Lat. *tamquam per lusum*. cf. Rep. 424 B; cf. Plut. de lib. ed. 6 E, *ἀλλ' ὥς ἐν φαρμάκου μοῖρᾳ τοῦτο ποιητέον ἐστί*, 'by way of remedy'; Luc. Zeux. 2. 840, *ὥσπερ ἐν προσθήκης μοῖρᾳ* (cf. *supra* *ἐν προσθήκης μέρει*).

*ἐν τάξει* has three uses: a. most frequently quasi-technical as a military term; b. equiv. to adv. like *ἐν κόσμῳ supra*; c. metaph. c. gen. 'in the rank of,' 'position of' like *ἐν μέρει*, *ἐν μοῖρᾳ* c. gen. (a.) 'in battle array,' 'in order,' also 'at his post' in the line of battle. This is really an adverbial use and the transition from the military sense to the general meaning 'in order,' is so easy that sometimes it is difficult to draw a sharp line between them. Thuc. IV. 72. 2; V. 66. 1; VI. 34. 4; VII. 78. 1; VIII. 69. 1; Xen. Hell. 5. 2. 42; 4. 43; 7. 2. 22; Oec. 8. 8 (*quater*); An. 5. 1. 2, *ἐν τάξει ὦν* 'in line of battle'; 4. 24, 8. 13; 7. 1. 22, *θέσθε τὰ ὄπλα ἐν τάξει ὥς τάχιστα*, 'in battle array'; Cyr. 3. 3. 57; 4. 2. 24, 33; 5. 2. 1, 3. 1, 53, 57; 8. 3. 34; Plat. Lach. 182 A 'in battle array'; 190 E, *ἐν τῇ τάξει μένων* 'remaining at his post,' so 191 A; Dem. 558. 133, 'in battle array'; but 331. 320 'each at his post'; 1394. 24 (*bis*) 'at their post';<sup>164</sup> but Plat. Rep. 617 D, 620 D 'in order' of orderly succession; Theaet. 153 E, 'in order' may contain a suggestion of the military notion 'at its post,' 'in its appointed place,' *ἥδη γὰρ ἂν εἴη τε δῆπου ἐν τάξει καὶ μένοι καὶ οὐκ ἂν ἐν γενέσει γίγνοιτο*; Legg. 898 B, *μηδ' ἐν κόσμῳ μηδ' ἐν τάξει*;<sup>165</sup> 637 E is a clear case

<sup>160</sup>Cf. as variant, Dem. 650. 89, *ἐν δωρεῆς τάξει*.

<sup>161</sup>Rehdantz-Blass cf. Cic. Phil. 11. 1. 3, *mors in beneficii parte numeretur*.

<sup>162</sup>Rehdantz = Hyp. f. Eux. c. 36. 25, *ἐὰν τὰ . . . γεγονότα ἐν ἀδικήματι ψηφίσθησθε εἶναι*.

<sup>163</sup>Cf. Paus. 10. 28. 4, *χρυσὸν μὲν καὶ ἄργυρον ἐν οὐδενός μερίδι ἐποίησαντο*.

<sup>164</sup>Cf. ptc. phr. *ἐν τῷ τεταγμένῳ supra*, p. 161.

<sup>165</sup>Cf. without prep. as a military term, *κόσμῳ καὶ τάξει*, Thuc. IV. 126. 6.

of the (b.) adverbial use, *χρῶνται καὶ ταῖς ἄλλαις τρυφαῖς* . . . *ἐν τάξει* δὲ μᾶλλον τούτων 'in a more orderly manner;' here it has become a pure adv. and is compared by means of the adv. modifier *μᾶλλον*. (c.) c. gen. Dem. 229. 13, *ἐν ἐπηρείας τάξει*,<sup>166</sup> 'by way of insult'; 481. 81. *ἦλθεν ἐν ἐχθροῦ τάξει* 'he came as an enemy'; cf. 246. 63; 650. 89, *ἐν δωρειᾷς* . . . *τάξει* (cf. *ἐν μέρει* 568. 165); (w. art.) Hyper. III. XL. 30, *ἰδιώτην δ' ὄντα κρίνεις ἐν τῇ τοῦ ῥήτορος τάξει*.

*ἐν μέτρῳ*, Plat. Rep. 380 C, 601 B; Xen. Mem. 1. 2. 21, etc. Cf. *ἐν τῷ μέτρῳ*, Aeschin. I. 141; *ἐν τοῖς μέτροις*, Isocr. XV. 47. Cf. *ἐν ῥυθμῷ*, *infra*.

*ἐν μοίρᾳ*, v. *supra*, p. 181.

*ἐν νόμοις*, 'according to the laws,' 'legal,' 'legally,' Plat. Critias 121 B; (w. art.) Lycurg. 1; Dem. 504. 154 *et al.* But cf. Plat. Prot. 327 C, *τῶν ἐν νόμοις καὶ ἀνθρώποις τεθραμμένων* (J., 'those who have been brought up in laws and humanities'). Cf. *ἐν ἔθει*.

*ἐν τε παιδιαῖς καὶ ἐν σπουδαῖς*, 'in jest and in earnest,' Plat. Legg. 647 D; Cratyl. 406 C, *ἐν παιδιᾷ* 'in jest,' but Legg. 798 C, *ἐν ταῖς παιδιαῖς* 'in their games.' Cf. *κατὰ* c. pl. Legg. 732 D; cf. *ἀπὸ σπουδῆς* 'in earnest,' 'seriously,' Il. 7. 359; 12. 233, so *μετὰ σπουδῆς*, cf. *opp. ἐν ταῖς παιδιαῖς* Xen. Symp. 1. 1.

*ἐν παρέργῳ*, 'as a bye-work,' 'a secondary, subordinate matter,' Lat. *obiter*, Ger. *nebenbei*. Soph. Ph. 473, *ἀλλ' ἐν παρέργῳ* τοῦ με (very idiomatic), 'give me a passing thought' (cf. *infra*, *τίθεσθαι ἐν* p. 198) = *ἐν παρέργου μέρει*, Plat. Rep. 370 C; Eur. I. T. 514, *ὥς ἐν παρέργῳ* τῆς ἐμῆς δυσπραξίας; cf. Thuc. 6. 69. 3 (L. and S. *sc. ἔθεντο*); Plat. Theaet. 184 A, *εἴτε τις ἐν παρέργῳ σκέψεται*; Symp. 222 C, *ὥς ἐν παρέργῳ* δὴ λέγων ἐπὶ τελευτῆς αὐτὸ ἔθηκας; Tim. 89 E, *τὸ δ' ἐν παρέργῳ* . . . *ἐπόμενος contr. δι' ἀκριβείας* . . . *διελθεῖν*; cf. Legg. 921 D. Cf. *ἐκ* p. 67, first in Thuc. I. 142. 9. Cf. Arist. Pol. 1336.<sup>b</sup> 24, *ἐν παραδρομῇ* ποιῆσθαι τὸν λόγον, 'cursorily,' Lat. *obiter*. So *ἐκ παρόδου*, Arist. Coel. 306.<sup>b</sup> 27, G. A. 757.<sup>a</sup> 12. Cf. *de sensu et sensili* 444.<sup>a</sup> 28.

*ἐν ῥυθμῷ*, cf. *ἐν μέτρῳ supra*. Verg. *in numerum*: Xen. Symp. 2. 8; An. 5. 4. 14; 6. 1. 8, 10, 11; Cyr. 1. 3. 10; Plat. Rep. 397 C; cf. 601 B; Legg. 670 B, *βαίνειν ἐν ῥυθμῷ*, etc.

*ἐν δὲ σπουδῇ*, 'in haste,' Xen. Cyr. 4. 3. 13, so *dat. adv. without prep.* Cf. *διὰ* Eur. Bacch. 212.

<sup>166</sup>Cf. Com. Fr. (Kock I 672) Ameips. 9, *κατ' ἐπήρειαν* 'in a spirit of wanton insolence,' 'insolently.'

*έν* *σχερῶ*, 'in a line,' 'continuously,' 'uninterruptedly,' Pind. Nem. I. 69;<sup>167</sup> XI. 39; Is. V. (VI.) 22. *σχερός* found only in this phrase.<sup>168</sup> Cf. epic adv. *έπισχερῶ*.

*έν τάξει*, v. *supra*, p. 181 f.

*έν τάχει*, *confestim*, Pind. Nem. V. 35; Aesch. Pr. 747 'at once'; Ag. 1240, 1448; Soph. O C 500; Ai. 804; El. 16, 387; frg. 808; Eur. El. 641, *παρέσται δ' έν τάχει*<sup>169</sup> *θοίνην έπι*; Ar. Vesp. 1439; Thuc. I. 79, *πολεμητέα είναι έν τάχει*; 86, *τιμωρητέα έν τάχει και παντί σθένει*; 90. 5; II. 101. 5; III. 29. 1; IV. 106. 1, 123. 4; V. 57. 1, 64. 1; VI. 33. 3; 91. 4, 92. 1; VIII. 95. 2 (cf. in same sentence *κατά τάχος*); Xen. Cyr. 6. 1. 12; Ages. 1. 18, *et al.* Cf. *από, διά, εις, κατά, μετά, σύν* w. this noun.

*έν τέλει*, Eur. Bacch. 860, etc., v. *supra* p. 167. Cf. *έν τελευτῇ*; cf. w. other preps. v. *εις*, pp. 86, 111. *έν τελευτῇ*, Pind. O. VII. 27, *τοῦτο δ' άμάχανον εύρειν, / ότι νύν έν και τελευτῇ φέρτατον άνδρι τυχείν*. But c. gen. without idiomatic force, Aesch. Sept. 937, *νείκεος έν τελευτῇ*, cf. 578. Cf. *έν τέλει*; cf. w. other preps. v. *εις*, pp. 86, 112.

*έν τύχη*, Aesch. Ag. 685, *γλώσσαν έν τύχα νέμων* 'guiding the tongue by good hap';<sup>170</sup> Eur. Hel. 1374, *κάλλιστα δὴ τὰδ' ήρπασ' έν τύχη πόσις* 'in good fortune'; Thuc. IV. 73. 3, *οὐκ αν έν τύχη γίγνεσθαι σφίσιν*, etc. Cf. *από, διά, κατά*.

*έν ώρα*, Lat. *tempestive*, 'in due time,' 'in good season,' (first in Hom. Od. I. 776, v. *supra*, p. 140); Pind. Ol. 6. 28; Hdt. 1. 31; Ar. Vesp. 242,<sup>171</sup> 689; Pax 122; Nub. 1117; Eccl. 395, *οὕτως έν ώρα*; cf. Xen. Oec. 5. 4; Plat. Phaedr. 240 D. But cf. c. gen. of *ήρ*, Nub. 1008, *ήρος έν ώρα*, 'in the spring-time,' so with other names of seasons. Cf. also p. 173; cf. *εις*, p. 107.

#### b. With adjectives:

1. A frequent and interesting use is *έν c. έστί*, expressed or understood, and a neut. adj., e. g., 'it is opportune, easy, holy, safe,' etc.,<sup>172</sup> a favorite usage of Euripides. Soph. El. 384, *νύν γάρ έν καλῷ φρονείν*,<sup>173</sup>

<sup>167</sup>But v. Fennell *ad loc.* for discussion of MSS. reading.

<sup>168</sup>Cf. Ap. Rhod. 1. 912, *ένσχερώ*, etc.

<sup>169</sup>Text doubtful.

<sup>170</sup>But Soph. O T 80, slightly different, *ωναξ "Απολλον, ει γάρ έν τύχη γέ τφ / σωτηρι βαίη λαμπρός ώσπερ όμματι*, Jebb: *έν τύχη* nearly = *μετά τύχης*, 'invested by,' 'attended by.'

<sup>171</sup>Apparently here either 'exactly at the season,' or 'early in the morning.'

<sup>172</sup>A characteristic group of these phrases will be discussed separately, but others will be cited under specific adjectives.

<sup>173</sup>Schol. *εύκαιρον*; so Soph. Ph. 1155 *καλόν = καίριον*, O T 78 *εις καλόν = καιρίως* Jebb.



'now is the time to be wise,' so Eur. Her. 971, οὐκ οὖν ἔτ' ἐστὶν ἐν καλῷ δοῦναι δίκην; cf. Ar. Eccl. 321 (a difficult case to distinguish, but probably of time and idiomatic); Plat. Rep. 571 B, Οὐκοῦν, ἢ δ' ὅς, ἔτ' ἐν καλῷ; cf. p. 188 f. Eur. I. A. 969, ἐν εὐμαρεῖ τε δρᾶν τε καὶ μὴ δρᾶν καλῶς (sc. ἐστι), 'it is easy';<sup>174</sup> Eur. Hel. 1277, ἐν εὖσεβεί γοῦν νόμιμα μὴ κλέπτειν νεκρῶν, 'it is holy,' i. e., 'it is a matter of piety.' A rare and peculiar instance of the same idiom is Eur. El. 550, ἀλλ' εὐγενεὺς μέν, ἐν δὲ κιβδήλῳ τόδε, 'but this may be false.' To be compared with these phrases,<sup>175</sup> is Soph. Ant. 1097, τό τ' εἰκαθεῖν γὰρ δεινόν, ἀντιστάντα δὲ ἄτῃ πατάξαι θυμὸν ἐν δεινῷ πάρα. (Jebb: 'tis a dire choice.')<sup>176</sup> Cf. further ἐν ἀδηλοτέρῳ Xen. Hell. 7. 5. 8; (v. ἀδήλῳ), ἐν ἀπόρῳ Democr. frg. (v. p. 185, ἀπόρῳ), ἐν ἀσφαλεῖ q. v., ἐν ἴσῳ Eur. I. A. 1199, etc.

2. Adj. c. ποιεῖσθαι ἐν, τίθεσθαι ἐν, etc., 'to hold, regard, consider a thing in a certain way.' For similar phr. w. nouns v. *infra*, pp. 197, 198. Soph. Ph. 498, τοῦμόν ἐν σμικρῷ μέρος/ποιοῦμενοι 'holding in slight account';<sup>177</sup> Hdt. 1. 118, οὐκ ἐν ἐλαφρῷ ἐποיעύμην, 'I did not count it a light matter,' i. e., 'I bore it ill'; but 3. 154, 'counting it a light matter, i. e., making light of it, he maimed himself,' ἐν ἐλαφρῷ ποιησάμενος. Soph. Ph. 875, πάντα ταῦτ' ἐν εὐχερεῖ/ἔθον, 'thou didst count all these things easy'; Eur. Hec. 806, ταῦτ' οὖν ἐν αἰσχυρῷ θέμενος, 'counting this shameful.' An interesting variation of verb, and of number from sing. to pl., is seen in Soph. O. T. 287, ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην. It appears as if this phr. started with 'I did not fail to do this,' 'did not leave it among the things undone' and was fused with such idioms as those cited above, 'I did not treat even this as a negligible thing.'<sup>178</sup>

<sup>174</sup>Cf. Lat. *in promptu est*, Tac. Agr. 19. 5, Ov. M. 2. 86; 13. 161, but Tac. H. 5. 5. 2 'in readiness'; cf. Theocr. 22. 61, ἐν ἐτοιμῳ[ἐστί]. Cf. Ar. Meteor. 356.<sup>b</sup> 19, ἐν προχείρῳ γὰρ τούτου τὴν αἰτίαν ἰδεῖν (sc. ἐστι), 'it is easy.' Cf. also Lat. Plaut. Capt. 336, *in proclivi*, Ter. Andr. 701; but *ex proclivi*, Plaut. Mil. 1018. Cf. other cases of this Gk. idiom in Tac. *in aperto esse*, Agr. 1. 2; 33. 5; Hist. III. 56; *in ambiguo fuit*, Agr. 5. 3.

<sup>175</sup>Cf. further Epicur. *Sentent. select.* 1 ap. Diog. X. 139 (p. 71 Us.) R P §469, α, ἐν ἀσθενεί γὰρ πᾶν τὸ τοιοῦτον, 'involves weakness'; cf. superl. (w. art.) Thuc. III. 52. 3.

<sup>176</sup>Jebb's explanation seems to be the right one: 'it is open to me as a dreadful alternative,' lit. as a thing in the region of τὸ δεινόν, a fusing of πάρεσθαι and ἐν δεινῷ ἐστίν. For textual conjectures v. Jebb crit. n. But ἐν δεινῷ ὄντα Thuc. VII. 8. 1 (pl.); 48. 4 (pl.) means simply 'being in danger,' so Xen. An. 2. 3. 22; 3. 2. 10 (pl.), κἂν ἐν δεινοῖς ὄσι.

<sup>177</sup>But cf. without ποιεῖσθαι, Theocr. 22.212, οὕτω Τυνδαρίδαϊς πολεμιζέμεν οὐκ ἐν ἐλαφρῷ. Cf. Lat. *in levi habitum*, Tac. H. 2. 21; Ann. 3. 54.

<sup>178</sup>So Jebb, q. v., for use of πράσσεσθαι (midd.) and ἀργοῖς. ἐν ἀργοῖς occurs only here.

## 3. Other adv. phr. with adjectives:

ἐν ἀδήλῳ, Lat. *in obscuro*, Antiphon V. 6, τὰ ἐν ἀδήλῳ ἔτ' ὄντα 'being uncertain'; cf. (compar.) Xen. Hell. 7. 5. 8, ἐνθ' . . . καὶ τοῖς πολεμίοις ἐν ἀδηλοτέρῳ ὃ τι πράττειτο 'where the enemy were more uncertain as to what he would do'; Thuc. 1. 78, ὁποτέρως ἔσται ἐν ἀδήλῳ κινδυνεύεται; Plat. Rep. 460 C (v. *sub* ἀπορρήτῳ). Cf. ἐξ, p. 69.

ἐν αἰσχυρῷ, v. *supra*, p. 184.

ἐν ἀμφισβητησίμῳ, Dem. 274. 139, οἰκέτ' ἐν ἀμφισβητησίμῳ τὰ πράγματα' ἦν, 'doubtful.'

ἐν ἀμφιβόλῳ, Thuc. II. 76. 3, καὶ ἐν ἀμφιβόλῳ μᾶλλον γίγνεσθαι, 'they would be more exposed (or attacked) on both sides,' i. e., = Eng. 'between two fires'; cf. Aesch. Sept. 298, τοὶ δ' ἐπ' ἀμφιβόλοισιν / ἰάπτουσι πολίταις / χερμάδ' ὀκριέσσαν 'on either hand'; but cf. Luc. *dial. mort.* 1. 1. ἐν ἀμφιβόλῳ σοι ἔτι ὁ γέλως ἦν 'your laughter was doubtful,' like ἐν ἀμφισβητησίμῳ. Cf. *eis* Thuc. IV. 18.

ἐν ἀπορρήτῳ, 'in secret,' 'secretly,' Andoc. I. 45;<sup>179</sup> II. 19, 21; Lys. XIII. 21; Plat. Theaet. 152 C; Rep. 460 C, ἐν ἀπορρήτῳ τε καὶ ἀδήλῳ (sc. τόπῳ); Dem. 1372. 80;<sup>179</sup> Xen. An. 7. 6. 43, ἐν ἀπορρήτῳ ποιησάμενος 'forbidding him to speak of it.' Cf. (pl.) Plat. Phaed. 62 B; Arist. Oec. 1348.<sup>b</sup> 1, λόγους ἐποιήσατο . . . ἐν ἀπορρήτοις; id. frg. 612. 1581.<sup>a</sup> 42, ἐν ἀπορρήτοις φυλάττειν 'to keep as a secret.' Cf. *διά*, p. 26.

ἐν ἀπόρῳ, frg. Democr. Diels, *Vorsokr.*<sup>2</sup> 388. 12 (R P, §204), ἐτεῇ οἶον ἕκαστον γινώσκειν ἐν ἀπόρῳ ἐστὶ<sup>180</sup> (cf. neut. adj. c. ἐστι *supra*, p. 183); Thuc. I. 25. 1, ἐν ἀπόρῳ εἵχοντο θέσθαι τὸ παρόν, 'they were at a loss how to manage the present conditions'; III. 22. 6, ἀλλ' ἐν ἀπόρῳ ἦσαν εἰκάσαι τὸ γιγνόμενον, cf. ἐν ἀπορίᾳ ἔχεσθαι, εἶναι, p. 193. But Thuc. II. 62. 5, ἐλπίδι . . . ἧς ἐν τῷ ἀπόρῳ ἡ ἰσχὺς (sc. ἐστι). But (pl.) Xen. An. 7. 6. 11, ἀκούων (ὕμᾱς) ἐν ἀπόροις εἶναι, 'hearing that you were in great straits,' so Cyr. 1. 6. 3.<sup>181</sup>

ἐν ἀπροσδοκῇτῳ, with ἐξ ἀπροσδοκῆτου *supra*, p. 69, cf. Luc. Tox. 41, εἰ καὶ ἐν τῷ ἀπροσδοκῇτῳ τότε ὑπερέσχον.

ἐν ἀργοῖς, v. p. 184.

ἐν τῷ ἀσθενεστάτῳ, Thuc. III. 52. 3, c. εἶναι, 'already they were in the last stage of weakness' (so Smythe, who compares Dio C. lxxiv.

<sup>179</sup>Lutz overlooks these cases and states that the expression is found in the Orr. only in Andoc. II. 19, 21 and Lys. XIII. 21.

<sup>180</sup>Ap. Sext. Math. VII. 137, γινώσκειν ἐν ἀπόρῳ ἐστὶ 'it is difficult to know.'

<sup>181</sup>Cf. Alex. 234 K., εὐπόρους / ἐν τοῖς ἀπόροις, but texts differ; another reading is εὐπόρους, / ἐν δ' ἀπορίας βλέποντας εἰς ἀθλιωτέρους.

12. 52, ἐν τῷ ἀσθενεστάτῳ ἐγένοντο, Paus. IX. 7. 6, ἐς τὸ ἀσθενέστατον προήχθησαν.)

ἐν ἀσφαλεῖ, cf. other adj. c. εἶναι, γίγνεσθαι ἐν and similar verbs. ἐν ἀσφαλεῖ means a. 'it is safe,' cf. *supra* neut. adj. c. ἐστί, p. 183 f. b. More frequently, 'in safety,' 'in a safe place, occasionally 'in time of safety.' c. c. gen. of artic. inf. usually w. neg., 'safe from,' etc. It is used both w. and without art., but the latter twice as frequently. Xen. has compar. three times and superl. twice without art. (a.) Eur. Hec. 981, χωρεῖτ' ἐν ἀσφαλεῖ γὰρ ἡδ' ἐρημία; I. T. 762; Hipp. 785, τὰ<sup>182</sup> πολλὰ πράσσειν οὐκ ἐν ἀσφαλεῖ βίου 'to act the part of a busybody, i. e., to be officious, is not safe;' here the idiom is confused by the use of βίου so that it seems to be a cross between two uses, 'is not safe' and 'is not in safety of life'; Thuc. I. 137. 4, ἐπειδὴ ἐν τῷ ἀσφαλεῖ μὲν ἐμοί, ἐκείνῳ δὲ ἐν ἐπικινδύνῳ πάλιν ἢ ἀποκομιδὴ ἐγίγνετο, 'was safe for me, but dangerous for him'; Andoc. II. 21, ἐδεξάμην δ' ἂν ἀντὶ πάντων χρημάτων εἶναι ἐν ἀσφαλεῖ φράσαι πρὸς ὑμᾶς ἃ καὶ τῇ βουλῇ ἐν ἀπορρήτῳ εἰσῆγγεिला; cf. Antiphanes 204. 14 K. Dem. 388. 152; 425. 262, ἔως οὖν ἔτ' ἐν ἀσφαλεῖ, φυλάξασθε 'while it is still safe', but a personal verb might be supplied = 'while you are still in safety.' Cf. Xen. Hell. 7. 5. 8 (compar.)<sup>183</sup> (b.) Eur. Her. 397, ποία . . . / ἐν ἀσφαλεῖ τε τῆσδ' ἰδρῦσεται χθονός, 'in safety,' 'safely'; Thuc. IV. 126. 6 = 'in time of safety,' 'when there is no danger'; VIII. 39. 4, ὥς ἐν ἀσφαλεῖ ὄντες (personal, 'in safety,' i. e., 'safe');<sup>184</sup> similar are Xen. Hell. 2. 3. 28 (with article); 7. 4. 21; An. 5. 6. 33; Cyr. 6. 1. 23; Ages. 2. 13 (w. art.); Cyr. 7. 1. 21 (comp.), so An. 3. 2. 36 'in a safer position'; (posit. w. art.) An. 4. 7. 8; Cyr. 7. 5. 6; 8. 7. 27; Cyr. 7. 1. 16 (superl.); so An. 1. 8. 22; Plat. Legg. 892 E, 893 A; Hyper. VI. XI. 31, ἐν τῷ ἀσφαλεῖ γεγενῆσθαι (cf. ἐν ἀσφαλείᾳ III. XLV. 36, some texts ἐν ἀσφαλεῖ). Cf. ἐν ἐχρῳ *infra*. (c.) Xen. Cyr. 3. 3. 31 εἰδότες ὅτι ἐν ἀσφαλεῖ εἰσι τοῦ μηδὲν παθεῖν 'safe from suffering anything', ib. 2. 4. 13, ἐν ἀσφαλεῖ εἶναι τοῦ μὴ αὐτός γε ὑποχείριος γενέσθαι; cf. Menand. Samia 25 (Capps), the same constr. in the affirm., ἐν ἀσφαλεῖ/εἶναι νομίσασα τοῦ λαλεῖν 'safe in talking'. (Capps: 'the gen. defines the scope of the safety').

ἐν ἀφανεῖ, opp. ἐν τῷ φανερῷ *infra*, p. 191. Thuc. I. 42, ἐν ἀφανεῖ ἔτι κεῖται; 138. 3 (w. art.), so III. 23. 4; VII. 75. 4, περὶ τῶν ἐν ἀφανεῖ

<sup>182</sup>I. τὸ.

<sup>183</sup>This might be either 'where it (i. e., the camp) was safer' or 'was in a safer place,' but the parallelism with ἐν ἀθροτέρῳ indicates the neut. adv. use, ἐνθ' ἐν ἀσφαλεστέρῳ τε ἦν ἢ εἰ ἐξω ἐστρατοπεδεύετο καὶ τοῖς πολεμίοις ἐν ἀθροτέρῳ ὅ τι πράττειτο.

<sup>184</sup>Cf. Hiero 2. 10, ὁ δὲ τύραννος οὐδ' . . . ἐν ἀκινδύνῳ ἐστίν.

δεδιότας; but Plat. Legg. 954 D, ἐὰν δ' . . . ἐν ἀφανεῖ κέκτηται, 'secretly'; cf. Lat. Liv. *Praef. in obscuro sit.* Cf. w. noun Antiphon 5. 59, σὺ δ' ἐμέ ἐν ἀφανεῖ λόγῳ ζητεῖς ἀπολέσαι. Cf. ἐκ, p. 70; εἰς, p. 113. Adv. ἀφανῶς.

ἐν βραχεῖ, βραχέσι, βραχυτέροις, βραχυτάτῳ, βραχυτάτοις: Pind. Py. I. 82 'in brief compass' (sc. λόγῳ or μῖθῳ, although the phr. is apparently so well established as not to need the expression of the noun); Pind. also has superl., Is. V. (VI.) 59, εἰρήσεται πα κ' ἐν βραχίστοις; Aesch. Pers. 713 expresses λόγῳ,—πάντα γὰρ, Δαρεῖ, ἀκούσῃ μῦθον ἐν βραχεῖ λόγῳ;<sup>185</sup> Soph. El. 673, ἐν βραχεῖ ξυνθείς λέγω 'in brief compass'; but O C 586 must be taken in connection with the following line, ΘΗ. ἀλλ' ἐν βραχεῖ δὴ τήνδε μ' ἐξαιτεῖ χάριν./ΟΙ. ὅρα γε μὴν' οὐ σμικρὸς, οὔχ, ἀγὼν ὅδε, 'But this is a small favor which you ask of me,' i. e., is in small compass.' 'Yet see, this contest is no slight one.'<sup>186</sup> O C 1581, οὔθ' ὁ μῦθος ἐν βραχεῖ/φράσαι πάρεστιν. Eur. Hel. 1522, ὡς ἂν ἐν βραχεῖ μάθῃς; Suppl. 566; I. A. 829; Or. 734; frg. 28, the same lines assigned to Eur. in Ar. Thesm. 177, ὅστις ἐν βραχεῖ/πολλοὺς καλῶς οἷός τε συντέμνειν λόγους; Xen. Ages. 7. 1, ὡς ἐν βραχεῖ εἰπεῖν;<sup>187</sup> Dem. 1459. Prooe. 53. (cf. Eur. Phoen. 917, ἐν βραχεῖ λόγῳ, Suppl. 478, ἐκ βραχιόνων). ἐν βραχέσι, Dem. 258. 95, διεξελλθεῖν, καὶ ταῦτ' ἐν βραχέσι; 304. 229; 594. 3; 703. 10. ἐν βραχυτέροις, Plat. Prot. 334 E; so Gorg. 449 B.<sup>188</sup> ἐν βραχυτάτῳ, Xen. Cyr. 1. 2. 15; 8. 2. 5, τὸν ἐν βραχυτάτῳ διατρίβοντα. ἐν βραχυτάτοις, Antiphon I. 18, ὡς ἐν βραχυτάτοις, (sc. λόγους); so Dem. 1009. 5. (Cf. διὰ βραχέων, etc., p. 26 f. Also corresponding adv. Xen. Hell. 1. 7. 5, βραχέως ἀπολογεῖσθαι. Cf. also in similar meaning, ἐν ὀλίγοις, ἐλαχίστῳ, ἐλαχίστοις).

But temporal, Hdt. 5. 24. 3, ἐν βραχεῖ (sc. χρόνῳ); so Thuc. III. 46. 2, ἐν βραχυτάτῳ; cf. Plat. Symp. 217 A, ὥστε ποιητέον εἶναι ἐν βραχεῖ ὃ τι κελεύει Σωκράτης. Cf. ἐν ὀλίγῳ.

ἐν δείνῳ, v. *supra*, p. 184.

ἐν ἐλαφρῳ, v. *supra*, p. 184.

ἐν ἐλαχίστῳ, ἐλαχίστοις, Hdt. 2. 24, ὡς μὲν νῦν ἐν ἐλαχίστῳ δηλώσας, cf. ἐν βραχεῖ, βραχυτάτῳ, etc., *supra*, so pl. Isocr. V. 154. But purely

<sup>185</sup>But M has χρόνῳ which Sidgwick retains.

<sup>186</sup>v. Jebb *ad loc.*

<sup>187</sup>Cf. Diels, *Vorsokr.*<sup>2</sup> 605. 4. Antiph. fr. 91, ἐμ βραχεῖ ἀντὶ τοῦ ἀπλῶς καὶ ἐν κεφαλαίῳ.

<sup>188</sup>For similar thought expressed by ἐν and an abstraction, cf. Plat. Prot. 335 B, καὶ ἐν μακρολογία καὶ ἐν βραχυλογία οἷός τ' εἶ συνουσίας ποιεῖσθαι.



lit. local use Thuc. VII. 70. 4. (Cf. ἐν ὀλίγῳ in same sentence); cf. Isocr. I. 40.<sup>189</sup>

ἐν τῷ ἐμφανεῖ, Thuc. 2. 21. 2; Xen. An. 2. 5. 25. Cf. εἰς, p. 113, ἐκ, p. 70. Like ἐν τῷ φανερῷ, *q. v.* Adv. ἐφανῶς cf. καταφανεῖ, etc.

ἐν ἐπηκόῳ, Xen. An. VII. 6. 8, καὶ ἐν ἐπηκόῳ εἰστῆκει ἔχων ἐρμηνέα. Cf. εἰς ἐπηκοον, *v. supra*, p. 113. Also later, ἐξ ἐπηκόου, Luc. Contempl. 20; εἰς id. conv. 21; εἰς c. superl. and art. Icarom. 23, *v. p.* 113.

ἐν ἐπικινδύνῳ, *v. supra*, p. 186.

ἐν ἐπιπέδῳ, *v. infra*, p. 191.

ἐν εὐμαρεῖ, *v. supra*, p. 184.

ἐν εὐσεβεῖ, *v. supra*, p. 184.

ἐν εὐφυλάκτῳ, *v. supra*, p. 165, ἐν φυλακῇ, *ftn.* 111.

ἐν εὐχερεῖ, *v. supra*, p. 184.

ἐν ἐχυρῷ, allied to ἐν ἀσφαλεῖ *q. v.* p. 186, Thuc. VII. 77. 6, ἥδη νομίζετε ἐν τῷ ἐχυρῷ εἶναι, 'in safety'; Xen. Cyr. 3. 3. 27, τὸ ἐν ἐχυρῷ εἶναι; cf. Oec. 9. 3; Cyr. 1. 6. 26, ταῦτα πειρώμεθα ὡς ἐν ἐχυρωτάτῳ ποιεῖσθαι. Adv. ἐχυρῶς.

ἐν ἡσυχῳ, *v. supra*, p. 178.

ἐν θαρσαλέῳ, Thuc. II. 51. 6, διὰ τὸ προειδέναι τε καὶ αὐτοὶ ἥδη ἐν τῷ θαρσαλέῳ εἶναι; Lys. XII. 94, ὑμεῖς νῦν ἐν τῷ θαρραλέῳ ὄντες, so id. XXI. 25. Adv. θαρραλέως.

ἐν ἰσοπέδῳ, *v. infra*, p. 191.

ἐν ἴσῳ, Eur. I. A. 1199, ἐν ἴσῳ γὰρ ἦν τόδ', 'this would have been fair,' cf. neut. adj. c. ἐστί, *supra*, p. 183 f. But Thuc. I. 133, προτιμηθεὶς δ' ἐν ἴσῳ τοῖς πολλοῖς τῶν διακόνων ἀποθανεῖν, 'he had been selected as a victim equally with many'; II. 53. 4, πάντας . . . ἐν ἴσῳ ἀπολλυμένους, 'all perishing alike' (cf. ἐν ὁμοίῳ in same passage); ib. 60. 6, ἐν ἴσῳ καὶ εἰ; 61. 4; IV. 65. 4; VI. 78. 1; 87. 3; (*w. art.*) IV. 10. 4; 106. 1; Xen. An. 1. 8. 11, ἡσυχῇ ἐν ἴσῳ καὶ βραδέως προσῆσαν, 'they advanced evenly, i. e., in even line, in (equal) step, and slowly' (some commentators sc. βήματι, but it seems unnecessary. Note juxtaposition of dat. adv., prep. phr., and adv. Cf. also in similar connection, adv. ὁμαλῶς ib. 8. 14, τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προῆει); cf. Cyr. 7. 1. 4; ib. 8, ἐν ἴσῳ τούτῳ τὸ ἵππικόν ἔχων συμπαρέπου. Cf. ἀπό, p. 45, ἐξ, p. 71, ἐπὶ, κατὰ (Hom.), εἰς, p. 113.

ἐν καλῷ, a. c. ἐστί impers. *v. supra*, p. 184. b. Temporal, like ἐν καιρῷ, δέοντι, etc., Lat. *opportune*, Eur. I. A. 1106, ἐν καλῷ σ' ἔξω δόμων/ἡῦρηχ', 'well met'; Or. 579, ἐν οὐ καλῷ μὲν ἐμνήσθην θεῶν; 'in a

<sup>189</sup>But Ar. Eth. N. 1131.<sup>a</sup> 15, ἔστι δὲ τὸ ἴσον ἐν ἐλαχίστοις δυσὶν, 'equality is between two things at least.'

favorable place or under favorable circumstances,' Thuc. 5. 59, 4; 60. 2; c. purely *local*: Ar. Thesm. 292, *ποῦ ποῦ καθέξωμ' ἐν καλῷ* (sc. *τόπῳ*); so Xen. Hell. 2. 1. 25; 4. 3. 5; c. gen. 6. 2. 9, *ἐν καλῷ (bis)* . . . *ἐν καλλίστῳ*); Ages. 2. 3; cf. Plat. Com. frg. 183 K, *ἐν καλῷ*, 'in a fine situation' (of the tomb of Themistocles);<sup>190</sup> Com. Fr. Adesp. 340. 5 K. c. gen. (in a passage praising Athens) 'has a fine situation as regards climate.'<sup>191</sup> *ἐν καλλίονι*, Dem. 185. 28, *οὐδαμοῦ γὰρ ἐν καλλίονι σώζοιτο τῇ πόλει*, cf. *εἰς καλόν*, etc., p. 113. !

*ἐν τῷ καταφανεῖ*, cf. *ἐν τῷ φανερώ*, *ἐμφανεῖ*. Adv. *καταφανῶς* Xen. Cyr. 7. 1. 5, *ὥς δ' ἐν τῷ καταφανεῖ πάντες ἀλλήλοις ἐγένοντο*, 'visible.'

*ἐν κενοῖς*, nearly = *κενῶς*, Soph. Ai. 971, *πρὸς ταῦτ' Ὀδυσσεὺς ἐν κενοῖς ὑβριζέτω*.<sup>192</sup> Cf. *διὰ κενῆς*, p. 26.

*ἐν κιβδήλῳ*, v. *supra*, p. 184.

*ἐν κοινῷ*, 'in common.' a. In a fig. and id. expression, Pind. Ol. XIII. 49, *ἐγὼ δὲ φίδιος ἐν κοινῷ σταλεῖς*, (v. Gildersleeve). Idiomatic, Eur. Or. 27, *ἔω τοῦτ' ἀσαφές ἐν κοινῷ σκοπεῖν*, Eng. 'leave it an open question.'<sup>193</sup> b. Other adj. and adverbial uses: Eur. Alc. 265, *οἷς δὴ πένθος ἐν κοινῷ τόδε*, 'a common grief'; frg. 362. 43, *ἐκεῖνο δ' οὐ τὸ πλεῖστον ἐν κοινῷ μέρος*; 901. 10, *ἄλοχον ἐν κοινῷ τε λύπης ἡδονῆς τ' ἔχειν μέρος*. Ib. 636. 2, *καὶ γὰρ ἐν κοινῷ ψέγειν / ἅπασι κεῖσθαι δυστυχές κούκ εὐτυχές*. Cf. Andoc. II. 20. 6 (w. art.); Xen. Cyr. 2. 3. 8. Cf. Dem. 331. 320, *ἐφαμίλλου τῆς εἰς τὴν πατρίδ' εὐνοίας ἐν κοινῷ πᾶσι κειμένης*. Cf. *ἐν μέσῳ κεῖσθαι*, *supra*, p. 158 f. Cf. Isocr. VI. 3; Id. XI. 35, *νῦν δ' ἐν κοινῷ τῶν πραγμάτων ὄντων*; Plat. Gorg. 490 B, *ἡμῖν ἢ ἐν κοινῷ πολλὰ σιτία καὶ ποτά*; Isae. XI. 50; Dem. 317. 273, *ἀεὶ δ' ἐν κοινῷ τὸ συμφέρον ἢ πόλις προὔτιθει σκοπεῖν*. c. But with the art. and sometimes without, *ἐν κοινῷ* is used of the public treasury: Hdt. 7. 144, *γενομένων χρημάτων μεγάλων ἐν τῷ κοινῷ*; so Thuc. 6. 6. 3, *ἐν τῷ κοινῷ*

<sup>190</sup>Cf. Rhett. Spengel I. 182. 8, *χρὴ δὲ τοῖς ἐν πολέμῳ τελευτῶσιν εἰς ταφὴν τι χαρίον δημοσίον ἐν καλῷ πρὸ τῆς πόλεως ἀφωρισμένον*, 'in a fine situation.'

<sup>191</sup>Cf. further, Diels, *Vorsokr.*<sup>2</sup> II. 640. 25 *Dialexeis*, *ἐν καλῷ* not in the sense of 'opportune,' but 'in the category of beautiful things' (if the text is genuine = *πρὸς ἡδονήν*.) Cf. Theocr. 15. 73, 74, *θάρσει γύναι ἐν καλῷ εἰμές* / Prax. *κεῖς ὦρας, κῆπειτα, φίλ' ἀνδρῶν, ἐν καλῷ εἴης*, / ἄμμε περιστέλλων. (Lang): 'Courage, lady, all is well with us now.' (they are through the worst of the crowd). Prax. 'Both this year and forever may all be well with you, my dear sir, for your care of us.'

<sup>192</sup>*ἐν τῷ κενῷ*, as *κενόν* with other preps., is used tech. of the void. v. Arist. on Leucipp. Diels,<sup>2</sup> p. 344. 25, etc.

<sup>193</sup>So Arist. Met. 987.<sup>b</sup> 7, *ἀφείσαν ἐν κοινῷ ζητεῖν*. So in Lat. Cic. Coel. 20. 48. *totum in medio relinquam*; Sall. Cat. 19, *nos eam rem in medio relinquemus*, i. e., 'leave it undetermined.'

καὶ ἐν τοῖς ἱεροῖς; cf. 6. 8. 2; 8. 1. 2; Ar. Eq. 775, cf. Eccl. 661; Dem. 690. 209; Dinarch. I. 101 (*bis*); Arist. Pol. 1271.<sup>b</sup> 11; but Xen. Hell. 7. 4. 34, *publico in concilio*, i. e., by the Ten Thousand. Also of the public treasury, without the art. Thuc. 1. 80 contr. w. ἐκ τῶν ἰδίων; cf. 1. 141. 3, οὔτε ἰδία οὔτ' ἐν κοινῷ χρήματά ἐστιν αὐτοῖς 'neither have they private nor public money' (transitional bet. the two uses). For contrast 'in public' . . . 'in private' cf. Dem. 464. 24; also Andoc. IV. 33. 35, ἐγὼ τοίνυν ἐν τε τῷ κοινῷ κέκριμμαι τετρακίς, ἰδία τε, etc. Cf. εἰς, p. 114, ἀπό, p. 45, ἐκ, p. 72.

ἐν ξυνῷ, allied to ἐν κοινῷ: Pind. Py. IX. 93 (101), τὸ γ' ἐν ξυνῷ πεπονημένον εὔ 'in the common interest,' 'for the common weal,' but frg. 124 (89). 2 = *in communi conventu*.

ἐν ὀλίγῳ. a. temporal, v. *supra*, p. 172; b. spatial: Hdt. 8. 11, ἐν ὀλίγῳ περ ἀπολαμφθέντες (sc. χώρῳ), 'although they were shut up within a small space'; cf. 9. 70 (χώρῳ is here expressed); Thuc. II. 84. 3, αἱ νῆες ἐν ὀλίγῳ ἤδη οὔσαι; 86. 5, τὴν ἐν ὀλίγῳ ναυμαχίαν; cf. IV. 26. 3; so 96. 3; VII. 67. 3; 70. 4 (cf. in same sentence and same use ἐν ἐλαχίστῳ); Xen. An. 3. 3. 15, ἐν ὀλίγῳ 'within a short distance.' c. But pl. sc. λόγοις, Hdt. 4. 36, ἐν ὀλίγοις γὰρ ἐγὼ δηλώσω, cf. *supra*, ἐν ἐλαχίστῳ, ἐλαχίστοις p. 187 f, and ἐν βραχεῖ, etc., p. 187. d. But Isocr. XV. 155 = Lat. *in tenui re*, 'in straitened circumstances,' ὅλως μὲν οὖν οὐδεὶς εὐρεθήσεται τῶν καλουμένων σοφιστῶν πολλὰ χρήματα συλλεξάμενος, ἀλλ' οἱ μὲν ἐν ὀλίγοις. οἱ δ' ἐν πάννυ μετρίοις (note phr. 'in very moderate circumstances') τὸν βίον διαγαγόντες. e. Usually, however, ἐν ὀλίγοις, 'one among few' = 'exceedingly,' 'remarkably,' Hdt. 4. 52, ἐόντα ποταμὸν ἐν ὀλίγοις μέγαν; 9. 41, ὃς ἐν ὀλίγοις Περσέων ἦν ἀνὴρ δόκιμος παρὰ Ξέρξῃ and later<sup>194</sup>. But Plat. Rep. 431 C, ἐν ὀλίγοις simply 'among a small number,' 'among few.'

ἐν τῷ ὁμαλῷ, v. *infra*, p. 191.

ἐν ὁμοίῳ, Hdt. 7. 138. 1, οἱ Ἕλληνες οὐκ ἐν ὁμοίῳ πάντες ταῦτα ἐποιεῦντο; so 8. 109. 3 (cf. ποιέσθαι ἐν c. other adj. p. 184 and c. nouns p. 197 f.). Cf. Thuc. II. 53. 4, θεῶν δὲ φόβος ἢ ἀνθρώπων νόμος οὐδεὶς ἀπεῖργε, τὸ μὲν κρίνοντες ἐν ὁμοίῳ καὶ σέβειν καὶ μὴ ἐκ τοῦ πάντας ὄραν ἐν ἴσῳ ἀπολλυμένους (cf. ἐν ἴσῳ); II. 49. 5, καὶ ἐν τῷ ὁμοίῳ καθειστήκει τό τε πλεον καὶ ἔλασσον ποτόν, 'equally' (Jowett: 'thirst, which was not in the least assuaged whether they drank little or much'); IV. 106. 1 (cf. ἐν τῷ ἴσῳ in same passage); VI. 11. 1; 16. 4; 21. 2, 'to fight with equal advantages'; but VIII. 58. 7, ἐν ὁμοίῳ καταλύεσθαι 'to make peace on

<sup>194</sup>So ἐν ὀλίγοις Heliod. 3. 1; ὀλίγοις, Plut. Lucull. 28. 13; id. Pomp. 10. 4; Galba 19. 2, etc., w. same meaning σὺν ὀλίγοις ἐπαινεθῆναι Plut. Galba 3.

the same terms.' Allied phrases, but purely spatial; Xen. Hell. 6. 4. 14, οὐ πάνυ ἐν ἐπιπέδῳ, ἀλλὰ πρὸς ὀρθίῳ, 'not quite on a level.' Ib. 7. 5. 11, ἐν τε ἰσοπέδῳ μαχεῖσθαι; (w. art.) Cyr. 1. 6. 41, note parallelism with ἐκ τοῦ ἐμφανοῦς. cf. Thuc. V. 65. 4, ἐν τῷ ὁμαλῷ τὴν μάχην ποιεῖσθαι.

ἐν πλείονι, Thuc. I. 72, ἀλλ' ἐν πλείονι σκεπτόμεν. Cf. Hdt. 2. 25, ὥς δὲ ἐν πλείονι λόγῳ δηλώσαι. Cf. εἰς, p. 96. ἐκ, p. 74. and use of other preps. c. πλείον.

ἐν ἡρέμα προσάντει, 'on a gentle slope,' Plat. Phaedr. 230 C.

ἐν πυμάτῳ, Soph. O C 1675, 'at the last,' i. e., 'at his death.' Cf. ἐν τελευτῇ, p. 183; cf. Il. 11. 65, ἐν πυμάτοισι 'in the rear.'

ἐν σμικρῷ, v. *supra*, p. 184.

ἐν συνόπτῳ, Aeschin. Ep. 1. 4, ὥς δὲ ἐν συνόπτῳ ἦμεν ἤδη 'as we were within sight of land,' cf. ἐξ ἀπόπτου, Soph. Ph. 467 *supra*, p. 69. Cf. later ἐν ἀπόπτῳ ἔχειν 'in sight' Arr. An. 2. 10. 3; cf. Joseph. A. J. 13. 14. 2, ἐστιώμενος . . . ἐν ἀπ. *in conspicio loco*. Cf. ἐν ἀπόψει γινόμεθα Anth. P. 9. 412; Strabo 256, εἰσι δ' . . . ἐν ἀπόψει πᾶσαι.

ἐν ὑστέρῳ, 'later.' Thuc. III. 13; VIII. 27. 2; 68. 2. Cf. ἐκ p. 72.

ἐν τῷ φανερῷ, adv. φανερῶς, 'openly,' manifestly,' etc.; usually w. art., but without art. in the following instances: Thuc. IV. 73. 2, ἐν φανερῷ ἔδειξαν; Xen. Ages. 5. 7 (Lat. *in propatulo*, 'in the open'); also Aristot. Rhet. 1372.<sup>a</sup> 24; 1384.<sup>a</sup> 35; 1385.<sup>a</sup> 8; Isocr. II. 30, τὰς τιμὰς ἐν τῷ φανερῷ . . . γιγνομένας; but XI. 27, ἐν τοῖς φανεροῖς is different, a mere substantive use of the neut. adj.; ἐν τῷ φανερῷ, 'openly' Xen. Hell. 2. 3. 43; 5. 3. 16; 6. 4. 16 (cf. ἐν μέσῳ Plat. Rep. 558 A quoted above, ἐν μέσῳ 3. b. p. 158); Mem. 1. 1. 10 (of Socrates) ἐκεῖνός γε αἰεὶ μὲν ἦν ἐν τῷ φανερῷ (Lat. *in propatulo*); An. 1. 3. 21, οὐδὲ ἐνταῦθα ἤκουσεν οὐδεὶς ἐν γε τῷ φανερῷ, 'at any rate openly,' 'in public'; Cyr. 7. 5. 55; Eq. Mag. 5. 7. opp. εἰς τὸ ἄδηλον; Dem. 306. 235, οἷδ' ἐν τῷ φανερῷ βουλευόμενος; Aristot. H. A. 510.<sup>a</sup> 9; ib. 533.<sup>a</sup> 4; Poet. 1452<sup>b</sup>. 12. Cf. Lat. *in aperto esse*. Cf. ἀπό, p. 45, εἰς, p. 117, ἐκ, p. 73, also c. ἐπί, κατά. Cf. *supra*, ἐν τῷ ἐμφανεῖ, καταφανεῖ.

c. With articular adverbs (v. also *sub* adv. phr. of direction): ἐν τῷ παραχρῆμα (παραχρῆμα itself a prep. cpd. for παρὰ τὸ χρῆμα), 'on the spot,' 'offhand,' 'immediately,' 'for the moment.' Antiphon V. 73 (opp. to phr. ἐν τῷ ἐπισχεῖν); Andoc. II. 22: 19; Xen. Cyr. 2. 4. 13, ἀπελθὼν ἐν τῷ π. ἐν ἀσφαλεῖ εἶναι; Plat. Pol. 310 C; Phileb. 21 C, τῆς τ' ἐν τῷ π. ἡδονῆς προσπιπτούσης, 'for the moment,' 'momentary, immediate pleasure,' Lat. *in praesentia*; so Prot. 353 D; 354 B; Menex. 235 B (*bis*) ἡγούμενος ἐν τῷ π. μείζων καὶ γενναϊότερος καὶ καλλίων



γεγονέναι . . . . . σεμνότερος ἐν τῷ π. γίγνομαι, 'at once'; Rep. 408 B, 455 A; Legg. 799 D; 915 D; Lat. *ilico*. Cf. ἀπό, p. 45, εἰς, p. 117, ἐκ, p. 75.

d. Adverbial phrases of direction:

ἐν δεξιᾷ, Eur. Bacch. 943, but Cycl. 682 c. gen. ἐν δεξιᾷ σου; Hdt. 7. 217; Thuc. I. 24. 1; II. 19. 2; 98. 2; III. 24. 1; 106. 1; V. 71. 1; VII. 1; Xen. Hell. 4. 4. 11; 6. 5. 27; An. 1. 5. 1, 5; 2. 2. 13; 4. 3. 17; 5. 2. 24 (*bis*); 7. 5. 12; Cyr. 2. 1. 16 (w. art.); 2. 4. 2; 3. 2. 5; 7. 1. 3; Plat. Phaed. 89 A c. gen.; Phaedr. 266 A; Critias 110 E; Legg. 749 E; 795 A, *et al.*

ἐν ἀριστερᾷ, Hdt. 7. 42; 217; Thuc. II. 81. 3; 98. 2; 100. 4; III. 106. 1; VI. 62. 2; VII. 1; VIII. 101. 1 (cf. III. 107. 4, ἐν τῷ εἰωνύμῳ); Xen. Hell. 1. 6. 2; 4. 4. 11; An. 2. 4. 28; 4. 3. 16, 17; 5. 2. 25; 6. 1. 14; Cyr. 2. 1. 16 (w. art.); 3. 2. 5; 7. 1. 3; Plat. Euthyd. 273 B; Critias 110 E; Legg. 794 E; 795 A *et al.*

ἐν τῷ ἀντιπέρας, Thuc. VIII. 101. 2 c. gen.

ἐν τῷ ἄνω, Plat. Rep. 614 C.

ἐν τῷ ἐπέκεινα, Thuc. VII. 58. 1; VIII. 104. 5 c. gen.

ἐν τῷ κατάντει, Xen. Hell. 4. 8. 37, 'down-hill' = adv. *κάταντα*; so ἀπό, p. 46, εἰς, p. 118, ἐπὶ Plat. Tim. 77 D.

ἐν τῷ καταντικρύ, Plat. Lys. 203 B, Euthyd. 274 C, Tim. 62 D; cf. Prot. 315 C. Cf. pp. 76, 118.

ἐν τῷ ὀπισθεν, Plat. Rep. 614 C, cf. ἐν τῷ πρόσθεν, *supra*, p. 177.

ἐν τῷ πέραν, Xen. An. 4. 3. 11, 29.

### VIII. *Periphrasis type*

Under this general heading are included a large number of uses of nouns with εἶναι ἐν, γίγνεσθαι ἐν and other colorless verbs, some of which are clearly periphrasis for which an equivalent verb may be readily substituted, others which are nearly but not quite periphrasis, and still others which are more conveniently placed here because of their use with this class of verbs. Some cases have been already noted under earlier groups. It is not always possible to draw a sharp distinction. εἶναι ἐν with abstractions varies from periphrasis directly equivalent to a verb, or to an adverb, through less clear cases, to a mere transference of the local use to abstractions. With verbal nouns the preposition usually adds some evident force (e. g., εἶναι ἐν πλῶ, ἐν ὁρμῇ 'on the point of sailing, starting, etc.). Certain other verbs occur frequently with ἐν in periphrasis and allied phenomena with more or less idiomatic tone.

1. a. Abstractions with εἶναι ἐν, γίγνεσθαι ἐν, etc.,

ἐν ἀβρότῳ, v. *infra*, *sub* αἰσχύνῃ.

ἐν ἀδικήματι, Hyper. Eux. XXXVI. 25, ἐὰν . . . τὰ . . . γεγονότα ἐν ἀδικήματι ψηφίσθησθε εἶναι = pred. adj.

ἐν ἀθυμίᾳ, Thuc. VI. 46. 2, ἐν ἀθυμίᾳ ἦσαν; cf. VII. 55. 1, ἐν παντὶ δὴ ἀθυμίας ἦσαν, (v. p. 159); Xen. Mem. 4. 2. 17, ἐν ἀθυμίᾳ ὄντος φίλου 'when his friend is in despair.'

ἐν αἴνῃ, Hdt. 9. 16. 4, τοῖσι μετ' ἐκεῖνον ἐν αἴνῃ εὐοῦσι Περσέων; cf. 3. 74; 8. 112, ἐν αἴνῃ μεγίστη ἐών; cf. ἐν διαβολῇ γενόμενος Lys. XIX. 34, cf. XXV. 6; Plat. Ep. 318 C.

ἐν αἰσχύνῃ, etc., v. also *infra*, p. 196. Two striking and somewhat peculiar instances in Eur. are Phoen. 1276, AN. αἰδοῦμεθ' ὄχλον. IO. οὐκ ἐν αἰσχύνῃ τὰ σά, 'your situation does not permit of shame' (probably slightly colloquial); so Ion. 1397, IO. σίγα σύ πολλὴ καὶ πάροιθεν ἦσθά μοι. KR. οὐκ ἐν σιωπῇ τάμά. The nearest parallel to these expressions is I. A. 1343, οὐκ ἐν ἀβρότῳ κεῖσαι πρὸς τὰ νῦν πεπτωκότα 'thou dost not lie in luxury with reference to the present plight.' Editors also compare Phoen. 1265, οὐκ ἐν χορείαις οὐδὲ παρθελεύμασι/νῦν σοὶ προχωρεῖ δαιμόνων κατάστασις.<sup>195</sup> But neither of these are exact parallels.

ἐν ἀνάγκῃ, Lysias 6. 8, ὑμῖν ἐν ἀνάγκῃ ἐστὶ βουλευσασθαι; Xen. Hell. 6. 4. 22, ἐν ἀνάγκῃ ἐγένεσθε; cf. An. 2. 5. 21, ἐν ἀνάγκῃ ἐχομένων 'constrained by necessity,' 'compelled,' *et al.*

ἐν ἀξιώματι, Thuc. VI. 15. 3, ὧν γὰρ ἐν ἀξιώματι ὑπὸ τῶν ἀστῶν 'being held in high esteem by his fellow-citizens.' Cf. ἐν δόξῃ εἶναι, *supra*, p. 148;<sup>196</sup> cf. οἱ ἐν ἀξιώματι tech. p. 166.

ἐν ἀπορίᾳ, cf. ἐν ἀπόρῳ, etc., *supra*, p. 185, 'to be in perplexity, doubt, difficulty, distress, straits': Hdt. 4. 131, Δαρειὸς τε ἐν ἀπορίῃσι εἵχετο; 9. 98. 1, ἐν ἀπορίῃ τε εἵχοντο ὃ τι ποιέωσι; cf. (w. adj.) Antiphon V. 65; Lys. XIII. 11 (like Hdt. 4. 131 *supra*); Xen. Hell. 2. 4. 29, ἐν ἀπορίᾳ ἦσαν, cf. 6. 2. 8 (w. mod. adj.), so An. 3. 1. 2; [Plat.] Ἀντερασταί 135 A; Lach. 200 E, Legg. 919 A; Euthyd. 306 D, ἐν ἀπορίᾳ εἰμί, τί δεῖ αὐτοῖς χρῆσασθαι. cf. Phaed. 108 C; Gorg. 522 B. Cf. as variant pl. without prep. w. verb compounded w. ἐν Hdt. 1. 190, Κῦρος δὲ ἀπορίῃσι ἐνείχετο.

ἐν ἀρχαῖς, of being in power, in office, v. tech. phr. p. 166.

ἐν ἀτιμίᾳ, Xen. Mem. 1. 2. 51, v. p. 153.

<sup>195</sup>Powell translates ἐν here and in 1276 'there is no help in.'

<sup>196</sup>Cf. Plat. Phaed. 117 E, ἐν εὐφρομῇ χρὴ τελευτᾶν.

ἐν βλάβῃ, Thuc. V. 52. 2, οἷς ἦν ἐν βλάβῃ τειχισθέν, 'to whom the fortification would have been injurious.'

ἐν δυνάμει εἶναι, Plat. Rep. 328 C, v. p. 166.

ἐν δυσμενείᾳ, Soph. El. 1124, οὐ γὰρ ὥς/ἐν δυσμενείᾳ γ' οὖσ' ἐπαιτεῖται τάδε.

ἐν ἔθει, Thuc. II. 64. 2, ταῦτα γὰρ ἐν ἔθει τῇδε τῇ πόλει πρότερόν τε ἦν 'this was formerly the custom of the city,' cf. Diod. 13. 83. 4; cf. Aeschin. I. 25, ὁ νυνὶ πάντες ἐν ἔθει πράττομεν; cf. Rhett. Graec. Spengel III. 59. 17, καὶ γὰρ ὁ σολοικισμὸς ἐξαλλαγὴ τοῦ ἐν ἔθει ἐστίν, *cf al.*

ἐν ἐνδείαις, etc., Isocr. VIII. 90, οὐτ' ἐν ἐνδείαις οὐτ' ἐν ὑπερβολαῖς ὄντες.

ἐν ἐπιθυμίᾳ, Plat. Prot. 318 A, ἐν ἐπιθυμίᾳ ὦν; Legg. 841 C, cf. pl. Rep. 429 D, cf. ἐν ἀθυμίᾳ *supra*.

ἐν ἐρημίᾳ, Xen. Mem. 1. 4. 19, ἀλλὰ καὶ ὁπότε ἐν ἐρημίᾳ εἶεν (opp. to ὁπότε ὑπὸ τῶν ἀνθρώπων ὀρώμεντο); but with more idiomatic tone, ib. 2. 2. 14, εἶτα ἐν ἐρημίᾳ φίλων ἀναφανῆς.

ἐν εὐπαθείῃσι, Hdt. 1. 22, ἐν εὐπαθείῃσι ἰόντας 'enjoying themselves,' 'making merry,' so 191; cf. 8. 99, αὐτοὶ ἦσαν ἐν θυσίῃσι τε καὶ εὐπαθείῃσι.

ἐν εὐρυχωρίᾳ, Plat. Theaet. 194 D, ἐν εὐρυχωρίᾳ ὄντα, 'having plenty of room.'

ἐν εὐφροσύναις, Xen. Ages. 9. 4, ἐν μέσαις ταῖς εὐφροσύναις ἀναστρέφεσθαι.

ἐν θαλίῃσι, Hdt. 3. 27, ἦσαν ἐν θαλίῃσι, this noun has come to mean 'festivities' in pl., (cf. Hes. Th. 65) but the phr. is allied to ἐν εὐπαθείῃσι εἶναι, *supra*.

ἐν θαύματι, θώματι, Hdt. 1. 68, ἐν θώματι ἦν; id. 3. 3; 7. 218. 2; 9. 11; cf. 8. 135. 3, καὶ τοὺς μὲν ἐπομένους τῶν Θηβαίων ἐν θώματι ἔχασθαι ἀκούοντας βαρβάρου γλώσσης; cf. 7. 128 (w. adj., so 9. 37); Thuc. VIII. 14. 2; but cf. Xen. Symp. 2. 1, ὥς ἐν θαύματι; cf. ἐν θαύματι ποιεῖσθαι Plat. Pomp. 14. Cf. εἰς p. 122.

ἐν θυσίῃσι, v. *supra*, ἐν εὐπαθείῃσι.

ἐν κατασκευῇ, v. παρασκευῇ. ἐν καταχρῇσι, Proleg. Plat. Phil. V., εἰ γὰρ ἦν ἐν καταχρῇσι 'misuse' (of a word). ἐν νόσοις, v. πενία, p. 195.

ἐν ὀνείδει, Plat. Symp. 189 E, ἐν ὀνείδει ὄνομα κείμενον; cf. ὥς ἐν ὀνείδει, p. 208. ἐν οὐσίᾳ, Dem. 118. 30, ἐν οὐσίᾳ πολλῇ γεγονώς.

ἐν παρασκευῇ, Thuc. II. 80. 3, τὸ μὲν ναυτικόν. . . ἐν παρασκευῇ ἦν 'was in preparation,' cf. 101. 2; VI. 26. 2; Aeschin. II. 103; cf. c. gen. Thuc. VIII. 14. 3 'in preparation for war'; cf. VIII. 5. 1, ἐν κατασκευῇ τοῦ πολέμου; II. 17. 5, οἱ μὲν ἐν τούτῳ παρασκευῆς ἦσαν 'they were in this state of preparation.' But cf. Plat. Gorg. 477 B,

ἐν χρημάτων κατασκευῇ (L. and S. 'in the matter of money'); ib. ἐν σώματος κατασκευῇ. Cf. further, Ar. Rhet. 1382.<sup>b</sup> 3.

ἐν πενία, Plat. Rep. 613 A, ἐάν τ' ἐν πενία γίγνηται ἐάν τ' ἐν νόσοις. ἐν πόθῳ, (periphr., idiom.) Soph. O C 1678, ὡς μαλιστα' ἂν ἐν πόθῳ λάβοις, 'just as thou mightest wish.' ἐν σιώπῃ, v. αἰσχύνῃ p. 193.

ἐν σκέψει, Plat. Legg. 858 A, ἀλλ' αὐτοὺς ἐν σκέψει γενομένους. ἐν σωτηρίῃ εἶναι, Hdt. 6. 104. ἐν τιμωρίᾳ, Plat. Gorg. 525 B, προσήκει δὲ παντὶ τῷ ἐν τιμωρίᾳ ὄντι. ἐν φιλίᾳ, Xen. Cyr. 1. 6. 9, ἕως ἔτι ἐν φιλίᾳ ἐσμέν, etc. ἐν φρονήματι, Thuc. V. 40. 3, ἀλλ' ἐν φρονήματι ὄντες τῆς Πελοποννήσου ἡγήσασθαι, 'aspiring to be leaders of the Peloponnese.'

ἐν φροντίδι, Hdt. 2. 104, ὡς δέ μοι ἐν φροντίδι ἐγένετο [τὸ πρῆγμα], 'as I was thinking of the matter,' but also of a person, Xen. Cyr. 5. 2. 5., ὁ μὲν δὴ Κῦρος ἐν φροντίδι ἦν; cf. 6. 2. 12; Hell. 6. 5. 33; cf. Hdt. 1. 111, ἦσαν δὲ ἐν φροντίδι ἀμφοτέρω ἀλλήλων πύρι; Diphilus 108 K., ὦν ἐν φροντίσιν (note pl.). But cf. ἐν φροντίδι θέσθαι, 'lay to heart' Porphyry. vit. Pythag. 40 (R P §94), like εἰς θυμὸν βαλεῖν, ἐν θυμῷ βάλλεσθαι, etc., v. *supra*, p. 149.

ἐν χορείαις, v. αἰσχύνῃ, p. 193. ἐν ψύξει, Plat. Tim. 85 D, αἵματος ἐν ψύξει τε ὄντος, i. e., 'congealed.' ἐν ὠφελείᾳ, Xen. Vect. 4. 35, ταῦτα ἐν ὠφελείᾳ ἔσται 'this will be useful, advantageous.'

With these usages cf. Lat. Plaut. Trin. 278, *Neque tibi ero in mora*; Ter. Andr. 467, *ne in mora illi sis*; Verg. Aen. 12. 10, etc. Cf. idiomatic and adv. uses of adj. c. εἶναι, etc., p. 183 ff.

b. Similarly verbal nouns and expressions:

ἐν καταλήψει, Thuc. III. 33. 3, ὡς δ' οὐκέτι ἐν καταλήψει ἐφαίνετο (sc. εἶναι), 'no longer did it appear within his grasp.'

ἐν κινήσει, Thuc. III. 75. 2, πέντε . . . ναῦς . . . καταλιπεῖν, ὅπως ἥσόν τι ἐν κινήσει ὦσιν οἱ ἐναντίοι, 'that the enemy might be less inclined to stir.'

ἐν ὁρμῇ, Xen. An. 2. 1. 3, ἐν ὁρμῇ ὄντων 'on the point of starting.' Cf. Arist. Rhet. 1393.<sup>a</sup> 3, ἐν ὁρμῇ εἶναι τοῦ ποιεῖν.

ἐν τῷ παθεῖν, Thuc. VI. 38. 2, πρὶν ἐν τῷ παθεῖν ὤμεν 'before we suffer.'

ἐν παύλῃ, Thuc. VI. 60. 2, οὐκ ἐν παύλῃ ἐφαίνετο, 'there seemed to be no end of it.' ἐν περιπάτῳ, Xen. An. 2. 4. 15, ἔτυχον ἐν περιπάτῳ ὄντες cf. *eis*, p. 128.

ἐν σκέπῃ, c. gen. Hdt. 7. 172. 2, ἵνα . . . ἡ σύμπασα ἧ Ἑλλάς τοῦ πολέμου, 'in shelter, protection from,' so 7. 215; cf. 1. 143, ἦσαν ἐν σκέπῃ τοῦ φόβου. (Cf. Ael. N. A. 9. 57, ἐν σκέπῃ τοῦ κρύους.)



c. ἐν τέχνῃ and allied phrases with ἐν of a pursuit or calling: slightly idiomatic, Soph. O T 562, τότ' οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ; so Plat. Meno 91 E, τετταράκοντα δὲ ἐν τῇ τέχνῃ ὄντα, 'he practised his profession forty years'; Prot. 317 C (Protag. of himself as a σοφιστής), πολλά γε ἔτη ἤδη εἰμὶ ἐν τῇ τέχνῃ; cf. Prot. 319 C, περὶ μὲν οὖν ὧν οἴονται ἐν τέχνῃ εἶναι, 'matters of professional interest'; cf. Hdt. 2. 82, τῶν Ἑλλήνων οἱ ἐν ποιήσει γενόμενοι; Thuc. III. 28, οἱ ἐν τοῖς πράγμασι; so Dem. 125. 56; cf. οἱ ἐν τέλει, etc., *supra*, p. 167. Isocr. III. 18, οἱ ἐν ταῖς ὀλιγαρχίαις καὶ δημοκρατίαις (meaning the administrators thereof); Plat. Phaed. 59 A (*et saepe*) ὡς ἐν φιλοσοφίᾳ ἡμῶν ὄντων; 63 E; 68 C; Theaet. 174 A; Rep. 489 B; cf. 561 D; Epist. 311 E, etc., Legg. 762 A, τῶν ἐν ταῖς γεωργίαις. Really not different from the following class.

2. Local use transferred to Abstractions; (mostly ἐν of circumstance or condition):

ἐν αἰσχύνῃ, Dem. 736. 115, ἐν αἰσχύνῃ ζῆν, but cf. Xen. Cyr. 6. 1. 36, ἐν αἰσχύνῃ δεινῶς ἔχοντα; cf. also Eur. Phoen. 1276 v. p. 193. But cf. Eur. Suppl. 164, ἐν μὲν αἰσχύναις ἄγω, 'among shameful things,' i. e., 'I count it a shameful thing,' cf. τίθεσθαι ἐν.

ἐν ἀφροσύνῃ, Soph. Ant. 383, καὶ ἐν ἀφροσύνῃ καθελόντες, 'taken in folly.'

ἐν ἐλπίσιν, Soph. Ant. 897, ἐν ἐλπίσιν τρέφω/φίλῃ μὲν ἤξειν πατρί (periphr. = *κάρτ'* ἐλπίζω); Eur. El. 352, ἐν ἐλπίσιν ταῦτ' ἀσθενὴς φεύγων ἀνὴρ, 'this rests on hope';<sup>197</sup> Eur. frg. 412, ἐν ἐλπίσιν χρῆ τοὺς σοφοὺς ἔχειν βίον; (cf. sing. w. εἶναι c. inf.) Thuc. IV. 70. 2, λέγων ἐν ἐλπίδι εἶναι ἀναλαβεῖν Νίσαιαν; cf. Xen. Hell. 5. 4. 43; 7. 2. 10.

ἐν ἡσυχίᾳ, v. *supra*, p. 178.

ἐν κακοῖς, familiar phr. of tragedy, Aesch. Ag. 1612, ὑβρίζειν ἐν κακοῖσιν οὐ σέβω; but ib. 765 c. gen., νεά/ζουσιν ἐν κακοῖς βροτῶν/ὑβριν; Soph. O T 127, 'in our troubles; El. 308, ἐν τοι κακοῖς, 335<sup>198</sup> cf. Eur. Alc. 772, ἄρα τὸν ξένον/στυγῶ δικαίως, ἐν κακοῖς ἀφιγμένον; Hec. 663; but Soph. Ant. 495, χῶταν ἐν κακοῖσι τις/ἀλούς, 'when one is caught in wickedness.'<sup>199</sup> Cf. ἐν λύπαις, etc., Plat. Rep. 429 D, τὸ ἐν τε λύπαις ὄντα διασώζεσθαι αὐτὴν καὶ ἐν ἡδοναῖς καὶ ἐν ἐπιθυμίαις καὶ ἐν φόβοις.

<sup>197</sup>Cf. Shakespeare, Merch. of Ven. Act 1 Sc. 3, 'Yet his means are in supposition.'

<sup>198</sup>Cf. further, Soph. El. 1056, 1287, cf. 1329; O C 592; Ai. 272, cf. 532; 1118, 1151; Ph. 313, 471; cf. Ant. 463; 495; cf. 540, 1076; 1326; frg. 530. 3; 600; 842; 866 (Nauck).

<sup>199</sup>But cf. Democr. frg. 173 (Diels, *Vorsokr.*<sup>2</sup> I. 417), οὐ δίκαιον ἐν κακοῖσι τὰ τοιαῦτα κρίνειν, ἀλλ' ἐν ἀγαθοῖσιν ὦν, 'to count as evils, among evils.'

Cf. *ἐν πόνῳ*, *πόνους* and similar expressions: Pind. N. 10. 78, *παῦροι δ' ἐν πόνῳ πιστοὶ βροτῶν*;<sup>200</sup> Soph. O T 1205, *ἐν πόνοις*; cf. 1319, *ἐν τοσοῖσδε πῆμασιν*, cf. O C 1358, *ἐν πόνῳ*; cf. Thuc. VI. 34. 2; Xen. Cyr. 4. 2. 1, *οὐτ' ἐν πόνοις οὐτ' ἐν κινδύνοις*, etc.

Comparable also are some of the uses of *ἐν ἐσχάτοις*, Lat. *in extremis*: Plat. Legg. 881 A, *θάνατος μὲν οὖν οὐκ ἔστιν ἐσχατον, οἱ δὲ ἐν "Αἰδῶνι τούτοις λεγόμενοι πόνοι ἔτι τε τούτων*<sup>201</sup> *εἰσὶ μᾶλλον ἐν ἐσχάτοις*, i. e., 'are far worse'; Dem. 287. 178, *ὡς ἐκείνων ὄντων ἐν τοῖς ἐσχάτοις*; but Plat. Rep. 523 D (sing.) is simply local of the end of the finger, *ἐάν τε ἐν μέσῳ ὁρᾶται ἑάν τ' ἐν ἐσχάτῳ*.

Cf. *ἐν πένθει*, (cf. Il. 22. 483, *στυγερῷ ἐνὶ πένθει*): Soph. El. 270, *ὦ δῖσθεον μίσσημα, σοὶ μόνῃ πατὴρ/τέθνηκεν; ἄλλος δ' οὔτις ἐν πένθει βροτῶν*, 'hast thou alone lost a father, and is there no other mourner in the world?' but in 847, *ἐφάνη γὰρ μελέτωρ/ἀμφὶ τὸν ἐν πένθει*, it refers to the dead man, 'an avenger appeared for the one in grief'; Eur. Hel. 1325, *ρίπτει δ' ἐν πένθει/πέτρινα κατὰ δρία πολυνηφέα*: 'she flung herself in her grief,' etc. Cf. Plat. Rep. 605 D, *Ὁμήρου . . . μιμουμένου τινὰ τῶν ἡρώων ἐν πένθει ὄντα*; cf. 395 D, *γυναῖκα . . . ἐν ξυμφοραῖς τε καὶ πένθεσι καὶ θρήνοις ἔχομένην*. Cf. *ἐν συμφοραῖς*, etc. Soph. Ant. 1229, *ἐν τῷ συμφορᾷ διεφθάρης* 'in what calamity hast thou lost thy reason?' but here *ἐν* really='by' or 'because of' (cf. causal and instr. *ἐν*); cf. Soph. Ai. 314, *κάνηρετ' ἐν τῷ πράγματος κυροῦ ποτέ*, 'I asked in what strange plight he was'; Eur. Hel. 1195, *ἐν τῷ δὲ κεῖσαι συμφορᾷ*; Xen. Hell. 4. 8. 4, *ἐν συμφοραῖς γενομένων*; cf. (sing.) Dem. 413. 230.

*ἐν σπάνι*, Hdt. 5. 58, *κοτὲ ἐν σπάνι βύβλων* 'in lack of papyrus'; cf. Dem. 389. 153, *χρημάτων τ' ἐν σπάνει . . . αὐτὸν καταστήσειν*.<sup>202</sup> Cf. *καθίστημι ἐν*, p. 199. *ἐν τέχνῃ*, etc., v. p. 196. *ἐν χηρείᾳ*, Thuc. II. 45, *ὅσαι νῦν ἐν χηρείᾳ ἔσονται* 'as many as shall be in widowhood.'

3. Affinity of certain other verbs for *ἐν* in periphrasis and allied phenomena:

a. Abstractions c. *ἔχειν*, *ποιεῖσθαι*, etc., 'to hold, regard, consider as': Hdt. 9. 42. 2, *ἐν ἀδείῃ δὲ οὐ ποιευμένων τὸ λέγειν*, 'not considering it safe to speak'; cf. 8. 120, *ὡς ἐν ἀδείῃ ἑών*. Hdt. 5. 106. 2, *ἐν αἰτίᾳ*

<sup>200</sup>Cf. Theogn. 79, *παῦρους εὐρήσεις . . . ἄνδρας ἐταίρους/πιστοὺς ἐν χαλεποῖς πρήγμασι γινομένους*.

<sup>201</sup>The meaning of *τούτων* is debated, v. Ast and Stallb. who contests Ast's interpretation and maintains that *τούτων* refers to *θάνατος*, the pl. being used in a general sense, for which he refers to Matthias, Gr. Gr. §472. 5.

<sup>202</sup>Cf. adj. w. art. used as abstraction, Ar. Rhet. 1429.<sup>b</sup> 32, *αἱ τοιαῦται πράξεις ἐν τῷ σπανίῳ γεγόνασιν*, *οἷας δὲ σὺ λέγεις, πολλάκις*, 'are rare,' cf. adj. c. *εἶναι ἐν*.

ἔχειν; Thuc. I. 35 (v. *sub* legal phr. p. 165); Thuc. II. 59. 1, καὶ τὸν μὲν Περικλέα ἐν αἰτία εἶχον, cf. V. 60. 2, 4, 5; 65. 5; VII. 81. 1; Xen. Mem. 2. 8. 6, etc., Hdt. 2. 141, ἐν ἀλογίῃσι ἔχειν 'to have no regard, respect for,' cf. 6. 75. 3, αὐτὸ τὸ ἄλσος ἐν ἀλογίῃ ἔχων ἐνέπηρσε; 7. 226, ἐν ἀλογίῃ ποιούμενον τὸ τῶν Μήδων πλῆθος.<sup>203</sup> Hdt. 3. 3, τοιῶνδε μέντοι ἐμὲ παίδων μητέρα εὖσαν Κῦρος ἐν ἀτιμίῃ ἔχει, τὴν δὲ ἀπ' Αἰγύπτου ἐπικτήτοιν ἐν τιμῇ τίθεται. ἐν θαύματι ποιούμενος, Plut. Pomp. 14. Hdt. 2. 121δ, ἐν κέρδει ποιουμένους c. inf.; so 6. 13. 2 (Lat. Hor. *lucro apprehendere*, C. I. 9. 15). Hdt. 1. 131, ἐν νόμῳ ποιουμένους c. inf. 'considering it as legal' (v. also ἐν νόμοις, p. 182). Thuc. 4. 5, πυνθανόμενοι ἐν ὀλιγωρίᾳ ἐποιοῦντο 'they took no heed,' so 7. 3. 1. Thuc. II. 21. 3, τὸν Περικλέα ἐν ὀργῇ εἶχον, 'they were angry at Pericles,' so Dem. 14. 16, πολλάκις ὑμεῖς οὐ τοὺς αἰτίους, ἀλλὰ τοὺς ὑστάτους περὶ τῶν πραγμάτων εἰπόντας ἐν ὀργῇ ποιείσθε.<sup>204</sup> Thuc. II. 89. 1, οὐκ ἀξιῶν τὰ μὴ δεινὰ ἐν ὀρρωδίᾳ ἔχειν. Hdt. 1. 88, ἐν πολλῇ προμηθίᾳ εἶχε. Lys. IV. 18, ἐν ὑπολόγῳ ταύτας τὰς προκλήσεις ποιεῖσθαι; Aeschin. I. 10, ἐν πλείστῃ ὑποψίᾳ ποιούμενος.

b. *τιθῆναι, τίθεσθαι ἐν*, 'reckon, regard, consider as.' The earliest case is Tyrt. 10. 1, οὐτ' ἐν λόγῳ ἄνδρα τιθείμην ap. Plat. Legg. 660 E, 'I would not consider a man of any account' (v. ἐν λόγῳ, p. 149 f.); Aesch. Prom. 239, θνητοὺς δ' ἐν οἴκτῳ θέμενος; Soph. Ph. 473, ἀλλ' ἐν παρέργῳ θοῦ με (v. ἐν παρέργῳ, p. 182);<sup>205</sup> Hdt. 3. 3, τινὰ ἐν τιμῇ τίθεσθαι (v. ἐν τιμῇ, p. 153, opp. ἐν ἀτιμίῃ ἔχειν); 8. 99, Μαρδόνιον ἐν αἰτίῃ τιθέντες (v. p. 165); Thuc. 1. 35. 3, ἐν ἀδικήματι θήσονται, cf. Dem. 668. 148, οὐ τίθημι ἐν ἀδικήματος μέρει (v. ἐν μέρει c. gen. p. 180); cf. Xen. Mem. 1. 4. 15, ἀλλὰ μόνον σὲ ἐξαιροῦντες ἐν ἀμελείᾳ κατατιθένται 'treat you negligently'; Plat. Rep. 349 A, ἐν ἀρετῇ αὐτὸ καὶ σοφία ἐτόλμησας θεῖναι 'in the category of' (a variant of ἐν μέρει c. gen. p. 180); cf. Aeschin. III. 202, ἐν ἀρετῇ τοῦθ' ὑμῶν μηδεὶς καταλογιζέσθω, 'let no one of you consider this a virtue,' 'impute it to yourselves as a virtue;' cf. Plat. Rep. 475 D, ὥς γ' ἐν φιλοσόφοις τιθέναι (τινά); Xen. Mem. 2. 4. 4, οὓς ἐν τοῖς φίλοις ἔθεσαν; cf. Plat. Lys. 223 B, καὶ ἐμὲ γὰρ ἐν ὑμῖν τίθημι 'I reckon myself among you, in your number.' Menander, frg. 160 K., ἂν δ' αὐτὸς ποιῆς/ταπεινὸν αὐτὸ (= τὸ σὸν *tuam condicionem*) καὶ τιθῆς ἐν μηδενί. Cf. εἰς Plat. Soph. 235 A, cf. 264 C, etc.

<sup>203</sup>Cf. other similar expressions c. ποιεῖσθαι ἐν, w. adj. v. p. 184, w. λόγῳ, v. p. 149, w. ὁμοίῳ, v. p. 190. W. ἔχειν in periphrasis cf. Tac. Ger. 5, *in pretio habent*.

<sup>204</sup>But cf. Isocr. Ep. II. 11 (active) τοὺς δ' ἐχθροὺς ἐν ἐλπίσι μεγάλας ποιήσεις, 'fill the enemy with great hopes.'

<sup>205</sup>Cf. w. adj. Soph. Ph. 875; Eur. Hec. 806 *supra*, p. 184.

c. *καθίστημι ἐν*: Trans. 'to bring into a certain state,' like *εἰς supra*, q. v. Antiphon V. 61, *ἐν ἀγῶνι καὶ κινδύνῳ μεγάλῳ καταστήσαντι* . . . *ἐκείνον*; Isocr. IX. 30, *ἐν ἀσφαλείᾳ καταστήσας*; cf. Hyper. III. XLV. 36, v., p. 186; Xen. Cyr. 4. 5. 27, 29, *σε* . . . *ἐν κινδύνῳ καθεστάναι* contr. *τοὺς φίλους ἐν ἀκινδύνῳ*<sup>206</sup> *καθιστᾶσι*; Plat. Menex. 242 A, *τῇδε τὴν πόλιν* . . . *ἐν πολέμῳ τοῖς Ἕλλησι κατέστησε*, etc. Intr. 'to come into, virtually = to be in a certain state': Hdt. 7. 138. 2, *ἐν δείματι μεγάλῳ κατέστασαν*; 8. 36. 1; Dem. 471. 49, *τοὺς μὲν ἐν κινδύνῳ καθεστηκότας* contr. *τοὺς δ' ἐν ἀπάσῃ καθεστάναι δοκοῦντας εὐδαιμονίᾳ*, practically = *εἶναι*. Cf. Menand. Perik. 165 (Capps) v. *ἐν πολέμῳ*, p. 152.

d. *ἐν νόῳ ἔχειν*, frequent: 'to have in mind, intend': Hdt. 1. 10, 27, 77; 3. 64; 4. 125; 6. 44, 48; 7. 157. 1; 8. 7. 2; 8. 8. 1; 9. 11, 52, 93. 2; Thuc. IV. 8. 5; 22. 2; 85. 5; V. 45. 3, etc. Xen. An. 3. 3. 2; 5. 13; Cyr. 6. 1. 3; Plat. Apol. 20 B; Crito 50 A; Symp. 188 E, 189 C, 214 E; Alcib. I. 104 D, 113 C, 120 A, 123 C (*bis*), 124 A; II. 143 A, 150 B; Euthyd. 272 B, E, 274 A, 282 D; Prot. 311 C, D; Rep. 344 D (*bis*), 362 D; Legg. 712 B, *et al.* Cf. c. *εἶναι* instead of *ἔχειν*, Hdt. 1. 109, *τί σοι ἐν νόῳ ἐστι ποιέειν*; 'what do you intend to do?' c. *γίγνεσθαι* id. 9. 46. But *νόῳ ἔχειν* without *ἐν*, 'to keep in mind,' Hdt. 5. 92 η 1; Plat. Rep. 490 A, etc. Cf. *ἐπί*, Hdt. 1. 27, *αἱ γὰρ τοῦτο θεοὶ ποιήσιν ἐπὶ νόον νησιώτησι ἔλθειν*, 'would that the gods would put it into the minds of the islanders to come'; so 1. 71; 3. 21. Cf. also *κατὰ νόον*. Cf. w. *ἐν νόῳ ἔχειν*, Hdt. 3. 78, *ἔτυχον* . . . *τὰ ἀπὸ Πηρξιάσπεος γενόμενα ἐν βουλῇ ἔχοντες*.<sup>207</sup>

e. *πίπτειν ἐν*: Pind. Is. III. 41, *ἐν ὕπνῳ*<sup>208</sup> *γὰρ πέσεν* cf. old Eng. 'fall on sleep'; so simply *ὑπνῳ*, Aesch. Eum. 68. Cf. also *εἰς*, p. 126. *πίπτειν ἐν* 'to fall violently upon,' 'to attack,' Soph. Ai. 375, *ἐν δ' ἐλίκεσσι/βουσί καὶ κλυτοῖς πεσὼν αἰπολίοις*; cf. Ant. 781. Cf. *ἐπί*, *πρός*, also Hom. Il. 13. 742.

#### IX. Noteworthy uses of *preposition*:

##### 1. Instrumental:

Aesch. Suppl. 935, *τὸ νεῖκος δ' οὐκ ἐν ἀργυροῦ λαβῇ/ἔλυσεν* 'in, i. e., by the taking of silver.'

<sup>206</sup>Cf. *ἐκ τοῦ ἀκινδύνου*, Thuc. III. 40. 4.

<sup>207</sup>Cf. *κατήμενος ἐν θώκῳ*, 'sitting in council,' Hdt. 6. 63; 9. 94. 1.

<sup>208</sup>Cf. for *ἐν ὕπνῳ*, Hdt. 9. 44. 1, *καὶ μάλιστα οἱ ἀνθρώποι εἶναι ἐν ὕπνῳ*, also, 'in sleep,' 'in a dream,' Eur. I. T. 44; Plat. Rep. 476 C; *ἐν τοῖς ὕπνοις* ib. 572 B; Isocr. IX. 21.



Soph. Tr. 886, *στονόνεντος ἐν τομᾷ σιδάρου* 'by the stroke of the sword that causes sorrow.'

Soph. O T 654, *ἐν ὄρκῳ μέγαν* 'strong in his oath,' i. e., by means of, 'in virtue of' = *διὰ τὸν ὄρκον* (half causal);<sup>209</sup> cf. Ai. 488, *σθενόντος ἐν πλούτῳ*, and for pl. Eur. Suppl. 1229, *καὶ τόνδ' ἐν ὄρκοις ζεύξομαι*.

Instrumental and plastic: Aeschin. II. 76, *δεδεμένον ἐν πέδαις*, *et al.*

Soph. Ai. 732, *λήγει δ' ἔρις δραμοῦσα τοῦ προσωτάτω/ἀνδρῶν γερόντων ἐν ξυναλλαγῇ λόγου*, 'the strife is brought to an end by the reconciling words of the elders,'<sup>210</sup> cf. without prep. Eur. Suppl. 602, *διὰ δορὸς εἵπας, ἣ λόγων ξυναλλαγαῖς*; <sup>211</sup> but in a different sense of *συναλλαγαί*, Soph. O T 34, *ἀνδρῶν δὲ πρῶτον ἐν τε συμφοραῖς βίου/κρίνοντες ἐν τε δαιμόνων συναλλαγαῖς*, 'in the dealings of men with immortals' contrasted with the ordinary chances of life.<sup>212</sup>

Cf. further for instr. *ἐν*: Soph. Ph. 1393, *τί δῆτ' ἂν ἡμεῖς δρῶμεν, εἰ σέ γ' ἐν λόγοις/πέισειν δυνησόμεθα μηδὲν ὦν λέγω*; so id. 60, *ἐν λιταῖς*, 'by prayers'; 102, *ἐν δόλῳ* 'by guile,' etc.

2. Circumstantial, but mainly causal, Thuc. VII. 16. 1., *ὅπως μὴ μόνος ἐν ἀσθeneίᾳ τάλαιπωροίη*.

Xen. Hell. 6. 4. 26, *ἐν νυκτὶ τε καὶ ἐν φόβῳ ἀπιόντες*; etc.

3. *ἐν* of attendant circumstance:

Soph. Ph. 1134, *ἄλλου δ' ἐν μεταλλαγᾷ/πολυμηχάνου ἀνδρὸς ἐρέσσει*, 'in a change of ownership thou art plied, i. e., wielded, by a man of many wiles.'

Eur. H. F. 932, *ὁ δ' οὐκέθ' αὐτὸς ἦν, ἀλλ' ἐν στροφαῖσιν ὀμμάτων ἐφθαρμένος*, 'with rolling eyes,' (*σύν* might have been used, or no prep.) Edd. cf. Bacch. 1166, *ἐν διαστροφῶις/ὄσσοις*.

4. *ἐν* = Lat. *coram*:

Thuc. IV. 59. 2, *ἐν εἰδόσι* 'in the presence of those who know,' (substantive use of ptc. without art. slightly idiomatic).

<sup>209</sup>Jebb: cf. without *ἐν*, Eur. Tro. 674, *πλούτῳ τε κἀνδρεία μέγαν*, and for *ἐν*, Soph. Ph. 185, *ἐν τ' ὀδύναις ὁμοῦ/λιμῶ τ' οἰκτρὸς*, 'piteous alike in his torments and his hunger.'

<sup>210</sup>Cf. Aesch. Ag. 482, *ἐπειτ' ἐν ἀλλαγᾷ λόγον καμῆιν*, 'to suffer in change of report'; but the text is very doubtful; this is Klausen's reading, the MSS. put *ἐν* in the following line where Porson and others delete it.

<sup>211</sup>L. and S. quote this with prep. for which there appears to be no MS. authority. It is possible that the preposition is used or omitted simply *metri causa*.

<sup>212</sup>Cf. without prep. O T 960, *πότερα δόλοισιν, ἢ νόσου ξυναλλαγῇ*, 'by intervention of disease'; Tr. 845, *ὀλεθρίαισι συναλλαγαῖς*, 'in fatal converse.'

<sup>213</sup>Cf. in a different sense, of changes in nature, Epicharmus, Diels, *Vorsokr.* I. 90 (B.2), *ὁ μὲν γὰρ αὔξει, ὁ δὲ γὰ μὲν φθίνει/ἐν μεταλλαγαῖ δὲ πάντες ἐντὶ πάντα τὸν χρόνον*.

Ar. Nub. 892, πολὺ γὰρ μᾶλλον σ' / ἐν τοῖς πολλοῖσι λέγων ἀπολῶ, 'before this large audience' (Merry); so Eur. Hipp. 610, τὰ τοι κάλ' ἐν πολλοῖσι κάλλιον λέγειν.

Andoc. I. 37, ἐν ὑμῖν ἦσαν οἱ λόγοι, 'in your presence.' Cf. ἐν πᾶσι.

Probably related to this in origin are such cases as, Lys. XII. 6, ἐν τοῖς τριάκοντα' at the meetings of the Thirty,' etc., cf. 69, ἐν τοῖς αὐτοῦ πολίταις.

5. Closely akin to ἐν = *coram* is what Jebb calls the forensic ἐν denoting the tribunal or company before whom one is judged.

Soph. Ant. 459, τούτων ἐγὼ οὐκ ἔμελλον, ἀνδρὸς οὐδενὸς / φρόνημα δέισας', ἐν θεοῖσι τὴν δίκην δώσειν, cf. 925; so O T 677, ἐν δὲ τοῖσδ' ἴσος 'but in the sight of these I am just'; and, more boldly, O C 1213, σκαιοσύναν φυλάσσω ἐν ἐμοί (*me iudice*) κατὰδῆλος ἔσται; so, Eur. Hipp. 988, οἱ γὰρ ἐν σοφοῖς / φαῦλοι παρ' ὅχλῳ μουσικώτεροι λέγειν; ib. 1320, σὺ δ' ἐν τ' ἐκείνῳ κἂν ἐμοὶ φαίνει κακός; Plat. Legg. 916 B, διαδικαζέσθω δὲ ἐν τισι τῶν ἱατρῶν; Gorg. 464 D, εἰ δέοι ἐν παισὶ διαγωνίζεσθαι;<sup>214</sup> Lys. XIII. 35, ὁ δὲ δῆμος "ἐν τῷ δικαστηρίῳ ἐν δισχιλίῳις" ἐψήφιστο; cf. Isocr. XVII. 29, τοὺς ἀγῶνας τοὺς ἐν ὑμῖν; Dem. 1303. 14, οὐτ' ἐδόθη ἡ ψῆφος ἐν ἀπᾶσι, 'the vote was not taken in a full house'; so of submitting a case to or settling it by the arbitration of friends, Andoc. I. 16. 122, δίκην δ' ἐν τοῖς φίλοις δοῦναί μοι τῶν πεποιημένων; Dem. 864. 2, ἐν τοῖς φίλοις διαδικάσασθαι τὰ πρὸς ἐμέ.

6. ἐν = Lat. *pene*, 'it is in one's power,' 'depends upon some one or some thing.' These expressions do not fall strictly under our definition of phrases, but the use of the prep. in other than a physical sense easily glides over into a prep. phr. and such cases must have been felt as familiar.

Soph. O T 314, ἐν σοὶ γὰρ ἐσμέν 'we are in thy hand'; O C 247, ἐν ὑμῖν γὰρ ὡς θεῶν / κείμεθα τλάμονες; cf. 392, 422, 1443; Ai. 519, ἐν σοὶ πᾶσ' ἔγωγε σφίζομαι; Ph. 963, ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς, ἀναξ, / ἥδη 'στι 'it depends on thee'; Eur. Alc. 278, ἐν σοὶ δ' ἐσμέν καὶ ζῆν καὶ μὴ (note personal use as in Soph. O T 314; O C 247); I. T. 1057, καὶ τᾶμ' ἐν ὑμῖν ἔστιν; Phoen. 1250; cf. Med. 228.<sup>215</sup> An extension of this use with an ellipsis of the verb is seen in Soph. O C 153, ἀλλ' οὐ μὲν ἐν γ' ἐμοί / προσθήσει τάσδ' ἀράς, 'so far as depends on me,' 'at least if I can help it'; cf. Eur. Hel. 996; 1425; I. A. 1273, ἐλευθέραν γὰρ δεῖ νιν ὅσον ἐν σοί, τέκνον, / κάμοι γενέσθαι; cf. 1379; Hdt. 3. 85; 6. 109. 3; 8. 60. α; cf.

<sup>214</sup>Cf. ἐν παιδίοις Gorg. 521 E.

<sup>215</sup>But differently Eur. Rhés. 859, ἐν σοὶ δ' ἄρ' ἀρχώμεσθα; 'should we begin with thee?' Lysias frg. 15, τὸ δὲ σὸν (γένος) ἐν σοὶ παύεται.

Dem. 622. 4; Thuc. I. 74, ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο;<sup>216</sup> Andoc. I. 4. 39; Xen. Oec. 7. 14; Cyr. 8. 7. 11; cf. Plat. Prot. 313 A; 354 E; Dem. 292. 193, ἐν γὰρ τῷ θεῷ τὸ τοῦτου τέλος ἦν, οὐκ ἐμοί.<sup>217</sup> Cf. Diels, *I'orsokr.*<sup>2</sup> 642. 2 (Dialexeis), τὰς σωτηρίας ἐν χρήμασιν ἐούσας 'dependent upon money'; cf. Lysias XXVII. 3, ὁπόταν ἐν χρήμασιν ᾖ.<sup>218</sup> Cf. Lat. Plaut. Capt. 670 *et al.*

7. Of the object of the action or feeling: Soph. Ant. 551, ἀλγοῦσα μὲν δῆτ', εἰ γελῶ γ', ἐν σοὶ γελῶ; cf. Aesch. Cho. 222, ἀλλ' ἐν κακοῖσι τοῖς ἐμοῖς γελᾶν θέλεις, (usually ἐπὶ c. dat. in the sense of 'laugh at,' or dat. alone, also εἰς Soph. Ai. 79); cf. Soph. Ai. 1092, μὴ . . . /εἴτ' αὐτὸς ἐν θανοῦσιν ὑβριστῆς γένει, 'an outrage against the dead'; 1315, ἐν ἐμοὶ θρασύς.

8. Idiomatic. a. Instead of ἐκ. A peculiar use is cited in some of the lexicons for Xen. An. 6. 1. 4, πίνειν ἐν ποτηρίῳ but most edd. read ἔπινον ἐκ κερατίνων ποτηρίων and there seems to be no sufficient authority for ἐν. Xen. elsewhere uses ἐκ, Cyr. 5. 3. 3, so Plat. Euthyd. 299 E, Rep. 417 A, which was the regular usage until later Greek. Ath. XI. 476 C quotes Xen. An. 6. 1. 4 c. dat. without prep. Later ἐν is used like the common Fr. idiom, *boire dans un verre*, Luc. dial. deor. 6. 2, ὁ δὲ ἤτει ἐν αὐτῷ ἐκείνῳ (i. e., ἐκπώματι) πίνειν; *de merc. cond.* 26, αἰὲν ἐν ἀργύρῳ ἢ χρυσῷ πίνειν; also Diog. L. 1. 104. b. Xen. An. 5. 2. 15, καταθέμενος τὰ ὅπλα ἐν χιτῶνι μόνον ἀνέβη.<sup>219</sup> Cf. ἐν φορβεῖ, Ar. Vesp. 582, v. p. 168.

9. Plastic: Pind. Ol. II. 69 (63), ἐν χερὸς ἀκμᾷ, 'in strength of hand'; cf. Aesch. Pers. 1060 (without prep.), ἀκμῇ χερῶν; cf. also Pind. Is. VII. (VIII.). 37, ἀκμῇ ποδῶν (but Christ reads ἀκ-μὰν ποδῶν).

Soph. Ai. 1038, ὅτῳ δὲ μὴ τὰδ' ἐστὶν ἐν γνώμῃ φίλα (pleonastic and plastic). Aesch. Eum. 679, ἐν δὲ καρδίᾳ /ψῆφον φέροντες ὄρκον αἰδεῖσθε, is a little more than plastic.

### X. Pronominal Expressions

1. Personal pronouns, v. *supra*, p. 201 f. IX. 6 ἐν = Lat. *penes*. Colloquial and familiar: Plat. Prot. 309 A, ὥς γ' ἐν αὐτοῖς ἡμῖν εἰρῆσθαι 'between ourselves.'

2. Demonstratives:

<sup>216</sup> Contrast Thuc. II. 64, νῦν τε μὴ ἐν ὑμῖν κωλυθῇ.

<sup>217</sup> But Plat. Apol. 28 A is quite different, οὐδὲν δὲ δεινόν, μὴ ἐν ἐμοὶ στή, 'there is no danger lest it stop in my case.'

<sup>218</sup> This is one of the meanings of ἐν mentioned by Aristot. Phys. 210<sup>a</sup>. 21 ff.

<sup>219</sup> Cf. expressions in the Orr. cited by Lutz, p. 33.

Soph. Ant. 39, *εἰ τὰδ' ἐν τούτοις*, 'in these circumstances',<sup>220</sup> cf. Xen. Hell. 5. 1. 4; Cyr. 3. 1. 1; 3. 3. 43 *et al.* *ἐν τούτῳ*, 'meanwhile,' as an introductory tag constant in Thuc. (more than 25 cases have been noted) cf. 7. 30, and Xen. (thirty-five times and more), Mem. 2. 1. 27, etc.; also Dem. 390. 156, etc. Ar. Plut. 399, *οὐκ ἔστι πῶ τὰ πράγματα' ἐν τούτῳ*, 'at this pass.' Thuc. VII. 33. 6, *ἐπειδὴ περ ἐν τούτῳ τύχης εἰσί*, 'since they are at this point of fortune.' Dem. 127. 65, *καίτοι μὴ γένοιτο μέν, ὧ ἄνδρες Ἀθηναῖοι, τὰ πράγματα' ἐν τούτῳ*, 'and yet, heaven grant that your affairs may not be in this condition'; etc.; 'at this point,' Xen. Cyr. 4. 2. 36 (cf. Thuc. 2. 8); cf. Plat. Prot. 310 D, *εἰ γὰρ . . . ἐν τούτῳ εἴη*, 'would that it were at this point, or, 'that it depended on this thing'; 'at this time' Thuc. IV. 14. 2; Xen. Cyr. 4. 6. 1, 4; 5. 1. 7; 'hereupon,' Plat. Euthyd. 275 E, 276 E, Prot. 317 E, 350 D, *et al.* *ἐν τοῖσδε*, 'under these circumstances,' Soph. O T 893; (cf., w. noun 1319, *ἐν τοσοῖσδε πῆμασιν*). *ἐν τῷ τοιῷδε*, 'under such circumstances,' Xen. Cyr. 3. 3. 35, 38, etc. So, frequently, *ἐν τοιούτοις*, Soph. El. 307; Andoc. I. 15. 118, *ἐν τοῖς τοιούτοις*; Lys. XX. 12; Plat. Rep. 524 A, B; Xen. Hell. 4. 8. 7 (no art.), etc., w. correl. *ἐν οἷς* following, Dem. 1483. 35 *et al.* *ἐν τοιούτῳ*, *ἐν τῷ τοιούτῳ*, often vaguely, with the same meaning, 'under such circumstances, 'in such a condition,' 'in such a strait or plight': Thuc. III. 81; VII. 69. 2; cf. Ant. V. 93; Lys. XII. 13; Xen. An. 1. 7. 5; Cyr. 1. 4. 22; 6. 41; 4. 2. 21; Plat. Theaet. 198 E, Phileb. 38 A; 42 E; Lysis 212 C (*bis*); Rep. 470 D, 492 C, 563 A, 571 C, 572 A, 590 A; Legg. 676 B, etc. (cf. *ἐν οἷω infra*). Of place: Xen. Ages. 6. 7; Eq. 4. 1, etc.

### 3. Relatives:

*ἐν ὅσῳ*, 'while,' Ar. Pax 943, cf. Thuc. III. 81. 2; VIII. 61. 1; 87. 2, 4; Xen. Hell. 6. 5. 16; 7. 5. 4; Dem. 50. 37; 1212. 18; Antiphanes 136 K.; Sosipat. 21 K.; etc., 'until,' Thuc. III. 28. 1; 52. 3, etc.

*ἐν ᾧ*, 'while,' Hdt. 6. 97 *et saepe*. (Cf. ib. 7. 26. 1 w. correl. *ἐν τούτῳ* following, so Xen. Hell. 4. 2. 13; 5. 2. 29; *et al.*) Thuc. VII. 51. 1; Xen. Hell. 4. 8. 1; An. 1. 10. 10; 2. 2. 15; 4. 2. 19; 5. 1. 17; 7. 1. 15 (cf. An. 1. 2. 20 'during this time,' note lack of agreement w. logical antecedent *ἡμέρας τρεῖς*); Cyr. 2. 2. 21; 4. 2. 18; Plat. Phaed. 67 A, *ἐν ᾧ ἂν ζῶμεν*.

<sup>220</sup>Jebb: the phr. *ἐν τούτοις* means either 'in these circumstances,' as here and in Plat. Phaed. 101 C, or 'meanwhile,' *inter haec*, as Plat. Symp. 220 B. The singular *ἐν τούτῳ* usually = 'meanwhile,' more rarely, 'in this case' (Thuc. 1. 37), cf. 1. 81, or 'at this point' (id. 2. 8).



ἐν ᾧ, instr. Xen. An. 2. 5. 17, 'by means of which.'

ἐν οἴῳ, Xen. Cyr. 3. 2. 12, νῦν δὲ ὁρᾶτε δὴ ἐν οἴῳ ἐστέ, 'in what sort of plight you are,' etc.

4. ἐν τοῖς with superlatives, etc.:

Hdt. 7. 137, τοῦτό μοι ἐν τοῖσι θεϊότατον φαίνεται γενέσθαι, 'one of the most marvelous things'; Thuc. I. 6. 3, ἐν τοῖς πρῶτοι 'among the first'; VII. 19. 4; VIII. 89. 2; cf. p. 160; cf. VII. 24. 3, μέγιστόν τε καὶ ἐν τοῖς πρῶτον ἐκάκωσε τὸ στράτευμα, 'one of the greatest and severest blows'; cf. Dinarch. I. 91. 11, ἐν τοῖς πρότερον; used w. feminine nouns with no change of gender, Thuc. III. 17, ἐν τοῖς πλείεσται δὴ νῆες, 'about the greatest number of ships'; 82. 1, διότι ἐν τοῖς πρώτῃ ἐγένετο (sc. ἡ στάσις).

Also with adverbs: Thuc. VIII. 90, ἐν τοῖς μάλιστα, Lat. *ut qui maxime*, so Plat. Crito 52 A (*bis*); Theaet. 186 A; Symp. 173 B. ἐν τοῖς μάλιστα τῶν τότε; Thuc. VII. 71. 3, ἐν τοῖς χαλεπώτατα; cf. Plat. Crito 43 C; Meno 93 E; Epist. 358 C.<sup>221</sup>

### XI. Local Designations

1. Noun of place omitted:

a. Sc. χωρίῳ: Archil. 26, ἐν παλινσκήῳ; Thuc. II. 81. 4, ἕως ἐστρατοπεδεύσαντο ἐν ἐπιτηδείῳ; so VI. 64. 1; cf. IV. 97. 3, ἐν βεβήλῳ, 'in an unconsecrated place'; Xen. An. 4. 8. 26, ἐν σκλήρῳ, 'in a rough or uneven place';<sup>222</sup> Cyr. 3. 3. 28, οἱ μὲν Ἀσσύριοι . . . ἐστρατοπεδεύοντο . . . ἐν περιτεταφρευμένῳ μὲν καταφανεῖ δὲ, ὁ δὲ Κύρος ὡς ἐδύνατο ἐν ἀφανεστάτῳ, *et al.* b. Sc. χώρᾳ: Xen. Mem. 3. 5. 4, οὐδ' ἐν τῇ αὐτῶν; cf. Plat. Euthyd. 279 B; Xen. An. 7. 7. 33, ὡς ἐν πολεμίᾳ; Cyr. 2. 1. 15, ὑμεῖς καὶ ἔφυτε ἐν τῇ αὐτῇ ἡμῖν καὶ ἐτράφητε; *et al.* c. Sc. κλίνῃ, of which the only suggestion is in the verb and the context and the gender of the art.: Plat. Symp. 185 D, ἐν τῇ κάτω γὰρ αὐτοῦ τὸν ἱατρὸν Ἐρυξίμαχον κατακείμενον, 'for Eryximachus the physician was reclining on the couch below him.'

2. Half phrases or tags (slightly familiar):

ἐν ὁδῷ, Hdt. 1. 114, ἐπαιζε δὲ μετ' ἄλλων ἡλικίων ἐν ὁδῷ; a little different is Thuc. II. 12, ὁρῶντες σφᾶς ἤδη ἐν ὁδῷ ὄντας, so 13. 1; Xen. Cyr. 4. 3. 13; 5. 3. 54 (*bis*). ἐν τῇ παρόδῳ, Thuc. I. 126. 11.<sup>223</sup>

<sup>221</sup>In late pr. also with positives, ἐν τοῖς μάλα, πάνν, σφόδρα, etc. Dion. H. Ant. 1. 19, ἐν τοῖς πάνν μέγα τε καὶ ἀρχαῖον, cf. 1. 60. v. H. §652; Kühn.-G. 349, b, 7, i. Matth. Gr. Gr. §289.

<sup>222</sup>Cf. Menand. Epitrep. 25 (Capps), ἐν τῷ δάσει; here the adj. really = a noun. In many such cases it is unnecessary to supply the noun.

<sup>223</sup>Cf. Polyb. 5. 68. 8; κατὰ τὴν παρόδον id. 22. 27 12, and as an adv. phr. = Lat. *obiter*, 'by the way,' 'cursorily,' ἐκ παρόδου, ἐν παραδρομῇ v. p. 182.

*έν τρίβῳ*, Hdt. 8. 140. 2, *δαιμαίνω ὑπὲρ ὑμέων έν τρίβῳ τε μάλιστα οἰκημένων τῶν συμμάχων πάντων*, 'since you, most of all the allies, live on the high road, the highway.' Cf. Dion. II. 6. 34, *σφίσι συμμαχεῖν έν τρίβῳ τοῦ πολέμου κεμένοις*.

*έν πόρῳ*, 'in the passage-way' (of ships): Hdt. 7. 183, *ἐὼν έν πόρῳ μάλιστα*; so Thuc. I. 120; VI. 48, *έν πόρῳ γάρ μάλιστα καὶ προσβολῇ εἶναι αὐτοὺς τῆς Σικελίας* (L. and S. *έν προσβολῇ εἶναι*, 'to be a general place for ships to touch at'); cf. Hdt. 8. 76 (where the battle was fought), *έν γὰρ δὴ πόρῳ [τῆς] ναυμαχίης*.

Cf. *έν στίβῳ*, which might easily have become a phr. but did not: Eur. Ion 351, *ἦν δὲ σταλαγμός έν στίβῳ τις αἵματος* (purely lit.); cf. I. T. 67, *ὄρα, φύλασσε μή τις έν στίβῳ βροτῶν*, 'look, watch, that no one be in the path.' But *κατὰ στίβον* w. slight id. touch, 'to be on the path of some one,' i. e., 'in pursuit,' Hdt. 5. 102; cf. 4. 122; 9. 59 *et al.* (cf. Ap. Rhod. 1. 1253 *al.*)

*έν ὄχλῳ*, 'in a crowd,' Xen. Symp. 2. 18; An. 5. 4. 34, *έν τε γὰρ ὄχλῳ ὄντες ἐποιοῦν ἅπερ (ἂν) ἄνθρωποι έν ἐρημία ποιήσειαν*; Plat. Gorg. 458 E, 459 A (*bis*), etc., cf. *έν πλήθει* 456 C.

Ar. Eq. 771, *κατακνησθείην έν μυττωτῶ*, (nearly lit.).

3. Places in the Athenian market colloquially named from the articles sold:<sup>224</sup> *έν τοῖς ἰχθύσιν*, Ar. Vesp. 789; Antiphan. 125 K.; Alexis 56 K.; id. 78 K. Cf. Ran. 1068 *περὶ* (or *παρὰ*) *τοὺς ἰχθύς*. *έν τοῖς λαχάνοισιν*, Ar. Lys. 557, v. *infra*; Alexis 46 K. *έν τοῖς λύχνοισι*, Cratin. 196 K. *έν ταῖς μυρρίναις*, Ar. Thesm. 448. *έν τῷ μύρῳ*, Ar. Eq. 1375; Pherecr. 2 K.; Polyzelus 11 K.; Alexis 60 K. *έν τοῖς στεφάνοις*, Antiphan. 83 K. *έν τοῖς στεφανώμασιν*, Ar. Eccl. 303. Pherecr. 2 K. *έν ταῖσι χύτραις καὶ τοῖς λαχάνοισιν*, Ar. Lys. 557.

*Similiter* of the theatre: Dem. *de Cor.* 234. 28, *ἀλλ' έν τοῖν δυοῖν ὀβολοῖν ἐθέωρουν ἂν*, 'in the two-obol seats.'

4. Omission of article: (w. familiar and frequent nouns of place, mainly tags).

*έν ἀγορᾷ*: Ar. Ach. 21, *οἱ δ' έν ἀγορᾷ λαλοῦσι*, cf. 533, (but w. art. 728, 838, 848, 855); Eq. 293, *έν ἀγορᾷ κἀγὼ τέθραμαι*; cf. 1009, 1245, (but 677, 1258, 1373 w. art.); Nub. 1055, *εἴτ' έν ἀγορᾷ τὴν διατριβὴν ψέγεις*; Vesp. 492,<sup>225</sup> 1372; Plut. 787, frg. 111; Thuc. V. 47. 11 (cf.

<sup>224</sup>Cf. other preps., *εἰς* v. p. 131, *ἐκ*, v. p. 81, v. Blaydes ad Ar. Eq. 1375, Vesp. 789. For the custom cf. "Shoe Lane" in modern Athens.

<sup>225</sup>v. Starkie for criticism of the statement of Meisterhans, *Gram. Inschr.* p. 187, 'attische Lokalnamen, welche die Geltung von Eigennamen haben, stehen in der klassischen Zeit gewöhnlich ohne Artikel, so ἀγορά, ἀκρόπολις, βουλευτήριον, νεώριον,

w. art. in same paragr.); Xen. Hell. 5. 2. 29, ἐν τῇ ἐν ἀγορᾷ στοᾷ; Plat. Apol. 17 C; Gorg. 447 A; Hipp. Min. 368 B, ἐν ἀγορᾷ ἐπὶ ταῖς τραπέζαις; Rep. 371 C, καθήμενος ἐν ἀγορᾷ (with a slight suggestion in the Greek of sitting idle); cf. D, ἰδρυνένους ἐν ἀγορᾷ; Legg. 762 C, 874 A, 881 C, 917 B, 935 B. Antiph. 190 K.; 253 K, πᾶσι τοῖς κήρυξιν ἐν ἀγορᾷ φράσαι (τι); Hyper. V. IX. 19; Dem. 446. 330; 1068. 57; 1258. 7; 1266. 31; Dinarch. I. 95. 43; Philemon 100 K., etc.

ἐν ἀγρῷ, Ar. Pax 1249; frg. 387. 2 K.; Lysias I. 20; XX. 11; XXXI. 8; Xen. Mem. 2. 9. 4, ἡ τι ἄλλο τῶν ἐν ἀγρῷ γιγνομένων χρησίμων πρὸς τὸν βίον; Plat. Rep. 372 C (pl.); Legg. 844 C; Dem. 1247. 4 (*ter*); 1276. 17; 1278. 23; 1319. 65; Anaxilas 16 K. τρέφω γὰρ ἐν ἀγρῷ χωρίον; Philemon 71. 6 K.; 103 K., etc. ἐν αἰγιαλῷ, Xen. Hell. 2. 1. 25, also ἐν λιμένι.

ἐν ἀκοροπόλει, Andoc. I. 6. 42; Xen. Hell. 6. 4. 20; Plat. Meno 89 B; Isae. V. 42; Dem. 741. 129; 771. 4 *et al.* (Frequent in inscr. Dittenb. *Syll.*<sup>2</sup> 88. 21 *et saepe*).

ἐν ἄστει, Ar. Av. 494; Andoc. I. 7. 45; Isocr. VII. 68, τῶν ἐν ἄστει μεινάντων (tech. of the oligarchical party at the time of the expulsion of the Thirty, so often in Lysias, etc.); Xen. Hell. 2. 4. 24; 3. 5. 9; Plat. Phaedr. 227 B; Legg. 844 C, 848 E, 849 A, 954 D; Epist. 324 C; Dem. 1238. 8; 1276. 17; Isae. V. 29; VI. 33; VIII. 35; XI. 44; Aeschin. I. 43, (tech.) Διονύσια τὰ ἐν ἄστει, *et al.*; ib. 98; III. 41, 46; Dinarch. I. 99. 69, etc.

ἐν βουλευτηρίῳ, Plat. Gorg. 452 E, etc. ἐν βουλῇ, Ar. Eq. 722 *et al.* ἐν γαίᾳ, Ar. Av. 1064; ἐν γῇ, Plat. Soph. 265 C; Pol. 271 B, 274 A; Rep. 529 C; Tim. 52 B, *et saepe al.*

ἐν δαπέδῳ, 'on the floor' (cf. Od. 11. 577, 'on the ground'), Xen. Oec. 8. 17. ἐν δικαστηρίῳ, Xen. Hell. 1. 7. 2, 22; Plat. Phaed. 63 B; Gorg. 452 E; Legg. 935 B; Aeschin. I. 45, 65, etc.

ἐν δόμοις, Aesch. Pers. 776; Ag. 606, 1397; Cho. 101, 348, 537, 654, 805; Eum. 723, etc. ἐν δόμοισιν, Ar. Ach. 543, etc. Cf. οἶκῳ, *infra*. ἐν δώμασι, Pind. Py. IV. 113; Bacchyl. V. Col. 11. 173.

ἐν ἐκκλησίᾳ, Xen. Hell. 2. 2. 16; Plat. Gorg. 452 E, 456 B *et al.*

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πόλις (in der Bedeutung *Burg von Athen*), *πρυτανεῖον*. Starkie notes that this is too broad a statement, for they invariably take the article except after *local* prepositions, and even then, in Comedy motives of convenience dictated whether the article should be present or absent. He adds a complete account of the evidence in Aristophanes; but his citation of ἐν ἀγορᾷ Eq. 1371 should be 1373 and the text is is doubtful, R has the article; to πόλις (= Acropolis) should be added ἐκ πόλεως, Eq. 1093. He finds no instance in Ar. of the art. w. πόλις in this sense after a local prep. v. also Gildersleeve, *Syntax*, Pt. II. §569.

ἐν θαλάττῃ, Ar. Ach. 534 (so ib. ἐν ἡπείρῳ); Eq. 610; Xen. Cyr. 1. 6. 21; Plat. Ion 540 B; Rep. 529 C; Legg. 707 A; Aeschin. Ep. 1. 4 *et saepe*.

ἐν μεσογείᾳ, μεσογαίᾳ, Xen. Hell. 4. 7. 1; VII. 1. 8; Plat. Phaed. 111 A. ἐν μακάρων νήσοις, Ar. Vesp. 639; Plat. Menex. 235 C (which Starkie thinks a reminiscence of Vesp. 639); Rep. 519 C. (Cf. ἐκ, εἰς, Gorg. 523 B *et al.*)

ἐν οἰκίᾳ, Ar. Ach. 975; Xen. Oec. 8. 18; Cyr. 7. 5. 34; 8. 5. 7; Plat. Legg. 808 A, 931 A, (*bis*); Anaxandr. 28 K., etc.

ἐν οἴκῳ, οἴκοις, sing.: Archil. 62. 5, μήτε νικηθεὶς ἐν οἴκῳ καταπεσὼν οὐδῦρο; Hes. Op. 364, οὐδὲ τό γ' εἰν οἴκῳ κατακείμενον ἀνέρα κήδει. Aesch. Cho. 579, τᾶν οἴκῳ; Antiphon II. A. δ. 8; Xen. Hell. 1. 5. 16, οἱ δὲ ἐν οἴκῳ Ἀθηναῖοι; so 7. 1; Cyr. 1. 6. 12, οἱ ἐν οἴκῳ οἰκέται, etc., pl.: Aesch. Sept. 773; Eum. 417; Soph. O T 112, ἐν οἴκοις ἢ ἔν ἄγροισι, etc.

ἐν ὀρατῷ, Plat. Phaed. 80 C, τὸ μὲν ὀρατὸν αὐτοῦ, τὸ σῶμα, καὶ ἐν ὀρατῷ κείμενον; Rep. 529 C.

ἐν πανηγύρει, Aesch. Ag. 845.

ἐν Πειραιεῖ, Ar. Pax 145, 165, *et al.* ἐν Πειραιεῖ, freq. in Orr., Lys. XIII. 82, etc.; Plat. Ep. 324 C; Din. I. 99. 69, etc.

ἐν πρυτανείῳ, Ar. Pax 1084; Plat. Apol. 36 D, 37 A; Dem. 446. 330; Din. I. 95. 43; 103. 101, etc.

τοῖς ἐν πρῶρα . . . τοῖς ἐν πρύμνῃ, Xen. An. 5. 8. 20.

ἐν Πυθοῖ, Plat. Gorg. 472 A, etc.

ἐν πυκνῇ, Ar. Eccl. 243 (but εἰς w. art. 281, 283, 384).

ἐν πύλαις, Aesch. Sept. 160, 213, 249, 376, cf. πρὸς c. dat. 377, 456, 462, 500, 570, cf. 56, πρὸς πύλας; ἐκ 476; expansion, 33, 58, πύλων ἐπ' ἐξόδοις, so Eur. Rhes. 514; ἐν c. dat. Eubul. 15 K.

Xen. Symp. 2. 18, καὶ χειμῶνος μὲν ἐν στέγῃ ('in my chamber') γυμνάσομαι, ὅταν δὲ ἄγαν καῦμα ᾖ, ἐν σκιᾷ ('in the shade').

ἐν στρατιᾷ, Xen. Cyr. 1. 6. 17 *et al.*

τοὺς ἐν μακρῷ τείχει, Andoc. I. 7. 45.

ἐν Φρεαττοῖ, tech. of a court in the Peiraeus for trial of homicides, in which the defendants were on board ship, the judges on shore, Dem. 645. 77, δικαστήριον ἄλλο . . . τὸ ἐν Φρεαττοῖ; cf. 646. 78; Arist. Pol. 1300.<sup>b</sup> 29.

5. Fig. and semi-tech. of citation of an author or his work:

ἐν Αἰσχύλῳ, Ar. Lys. 188; ἐν Ὀδυσσεΐᾳ, Plat. Phaed. 94 D *et al.* ἐν Ἰλιάδι, Plat. Ion 539B (cf. ἐξ in D). Cf. Diels, *Vorsokr.*<sup>2</sup> 642. 12, ἐν πάλαι ταῦτα, of a quotation from an ancient author.

6. Descriptive prep. phr.:



Plat. Gorg. 516 E, Μιλτιάδην δὲ τὸν ἐν Μαραθῶνι, Miltiades, the hero at Marathon.'

τὰν Σάμω, Ar. Vesp. 283, καὶ τὰν Σάμω πρῶτος κατεῖποι 'he was the first to tell you what was going on at Samos,' a type of phr. of which a few examples will serve as illustrations. Cf. τὰπὶ Θράκης, which is more of a phr. historically, Vesp. 288 (v. Starkie, ἐπὶ Θράκης, of the Thracian border), Av. 1369, cf. Pax 283, etc. Cf. τὰν Θράκη, Dem. 391. 161, etc.,<sup>226</sup> and similar expressions cited above XI. 4. τὰ ἐν παλαιστρά Xen. Reip. Lac. 2.

### XII. Phrases of Comparison

ὥσπερ ἐν is frequent to mark the field of metaphor, so sometimes ὡς ἐν, οἷον ἐν:

a. From the field of games: Eur. Suppl. 409, ἐν μὲν τόδ' ἡμῖν, ὥσπερ ἐν πεσσοῖς, δίδως/κρεῖσσον 'you have given our side a better piece, as at chess.' Cf. Arist. Pol. 1253.<sup>a</sup> 7, ἄρ' οὕτως ὥσπερ ἐν πεττοῖς (this passage is not yet satisfactorily explained, v. Newman *ad loc.*). Cf. as a variant Ar. Eccl. 987, 988, τῷ βουλομένῳ γε, κατὰ τὸν ἐν πεττοῖς νόμον./ἀλλ' οὐδὲ δειπνεῖς κατὰ τὸν ἐν πεττοῖς νόμον.

ὥσπερ ἐν πτώσει κύβων, Plat. Rep. 604 C.

b. From painting: Aesch. Ag. 241, πρέπουσά θ' ὡς ἐν γραφαῖς; so Eur. Ion 271, δίδωσι δ', ὥσπερ ἐν γραφῇ νομίζεται; so Eur. Phoen. 129, γίγαντι γηγενετῇ προσόμοιος/ἄστερωπὸς ἐν γραφαῖσιν.

c. From various fields:

Xen. Hell. 3. 2. 4, ὥσπερ ἐν αὐλίῳ σηκασθέντας.

Plat. Rep. 421 B, ὥσπερ ἐν πανηγύρει ἀλλ' οὐκ ἐν πόλει ἐστιάτορας εὐδαίμονας, 'as at a festival,' etc. Cf. 641 E, οἷον ἐν πανηγύρει κατασκηνᾶσθαι.

Plat. Phaedr. 255 D, ὥσπερ δὲ ἐν κατόπτρῳ ἐν τῷ ἐρώντι ἑαυτὸν ὁρῶν λέληθε, etc.

d. ὡς ἐν introducing an expression with adv. force:

Plat. Gorg. 512 C, ὡς ἐν ὀνειδίζει ἀποκαλέσαις ἂν μηχανοποιόν, 'you would call him an engineer as a term of reproach,' 'sneeringly'; cf. Rep. 431 A, ὡς ἐν ὀνειδίζει ψέγειν. Cf. ἐν ὀνειδίζει *supra*, p. 194. Cf. Rep. 389 B, ὡς ἐν φαρμάκου εἶδει 'by way of medicine' (quoted without ὡς, 459 D); cf. Rep. 414 A, ὡς ἐν τύπῳ, μὴ δι' ἀκριβείας, 'in outline,' 'in general,' cf. Arist. Pol. 1323.<sup>a</sup> 10, Eth. N. 1129.<sup>a</sup> 11 *et al.* v. *supra*, p. 179, so ὡς ἐν κεφαλαίῳ v. p. 179, etc.

<sup>226</sup>v. Gildersleeve, *Syntax*, Pt. II, §554.

*XIII. Expansions and tags*

Phrases for 'in battle,' 'in the crisis' or 'the rout of battle':

Aesch. Ag. 439, *ἐν μάχῃ δορός* (cf. Soph. Ant. 674, *σὺν μάχῃ δορός*,<sup>227</sup> and Eur. Cycl. 5, *ἀμφὶ γηγενῇ μάχην δορός*). Aesch. Ag. 1237, *ὥσπερ ἐν μάχῃς τροπῇ* (cf. other cases of *ὥσπερ ἐν* to mark a metaphor, p. 208); Soph. Ai. 1275, *ἐν τροπῇ δορός*, i. e., 'in the rout caused by the spear,' so Eur. Rhes. 82; different is 116 of one army definitely in rout, *πῶς γὰρ περάσει σκόλοπας ἐν τροπῇ στρατός*; Soph. Ant. 670, *δορός ἐν χειμῶνι* 'in the storm of battle.'

<sup>227</sup>Text doubtful; some read *συμμάχου*.

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